HANDWORK AND HEADWORK

BARONESS MARENHOLTZ-BÜLOW

HAND WORK & HEAD WORK;

THEIR RELATION TO ONE ANOTHER, AND THE REFORM OF EDUCATION, ACCORDING TO THE PRINCIPLES OF FROEBEL.

BY

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BEING A TRANSLATION OF "DIE ARBEIT UND DIE NEUE ERZIEHUNG."

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LONDON:

W. SWAN SONNENSCHEIN & CO.,

PATERNOSTER ROW.

CONTENTS.

PREFACE.

THE writer of an original book may feel a natural desire to explain to the public his reasons for disclosing to them his thoughts and opinions on any particular subject; but this done he has nothing more to say, and he must be prepared to stand to all the opinions he has published, and he must take upon himself the whole responsibility of his book for good or for evil.

With translation, however, it is a different matter. From responsibility, indeed, a translator cannot escape, especially when the book translated (as in the present case) deals with many of the widest and deepest problems of life; but as no two people ever agree entirely on all points, there must always be more or less divergence between the opinions of the author and translator of any book, and though the latter may fully agree with the general scope of the book he is translating, and conscientiously desire its reproduction in other languages, there will always be more or less which he would have left unsaid, or said differently, had he been speaking from himself.

Other considerations, too, enter strongly into the question of a translation of the nature of the present one, the chief object of which is to promote the introduction into a foreign country of new educational theories. What was written originally for German readers, is not necessarily best suited, either in matter or form, to an English public: it might sometimes be that ideas which would most fully commend themselves to the German mind and character, would tend rather to prejudice English readers against the cause which it is hoped they will take up. The question then

suggests itself, whether a certain amount of adapting and modifying—here and there too, perhaps, some omissions—is not desirable? This was so strongly my feeling with regard to the present translation, that on the Baroness von Bülow's refusing her consent to have her writings in any way abridged or modified, I gave up at one time all idea of finishing the translation. There seemed to me also to be much in this book which had already been said at length in "Child and Child Nature" (a book by the same author, which I had translated not long before), and I feared that beyond a small circle of enthusiastic disciples, another large dose of Kindergarten principles was as likely to prove prejudicial as beneficial to the cause.

Some months ago, however, and just when the question of the new code was before the public, and much discussion going on concerning elementary education in general, my thoughts turned again to this book of Frau von Bülow's. I felt that there was much in it which exactly met the imperfections and difficulties of education for the working classes, and I was anxious that so much of the book, at any rate, as bore specially on this subject, should appear in English in some form or other. I wrote again to the Baroness, asking her if she would not reconsider her decision with regard to an abridged translation, at the same time expressing my opinion that an appendix of more than 100 pages in length, consisting chiefly of letters to herself and to newspapers of different countries, praising Froebel's educational theories and system, had better be omitted from the English version, as the publication of it would add to the expense of the book, without, as I thought, increasing its value either for the general public, or as a manual for Kindergarten teachers. Her answer was, that she could not give her consent to any alteration being made in the body of the book; but that one or two letters, which she specified, and which covered about ten pages, might be omitted from the appendix.

I could sympathise thoroughly with her objection to having

her own thoughts and opinions subjected to the pruning-knife, and her fear lest what she most valued might disappear in the process; but the appendix was an independent matter, and the more I thought about it, the more confirmed I was in the opinion that it had better be omitted. Mr. Sonnenschein, the publishing firm which brings out this book, whom I consulted on the matter, was of the same opinion; and as the term of copyright had expired, and the Baroness had no real authority in the matter, we determined to use our own judgment with regard to such parts of the book as were not either an expression of the Baroness's own opinions on the Kindergarten system, or her interpretation of Froebel's theories.

The appendix, accordingly, has been entirely left out, and also the chapter immediately preceding it, and headed "Educational Associations." The purport of this chapter is to recommend the formation of associations for the promotion of the Kindergarten system, and to show how desirable it is that women should be included in such associations. This is obviously foreign to the primary intention of the book, and however much such preaching may have been needed ten years ago in Germany, there is certainly no call for it at the present day in England.

For the rest, there is little need to justify the appearance of this volume, for its chief practical object is to promote the introduction of the Kindergarten system into the education of the working-classes, and it is very generally acknowledged that for the children of the poor this system is admirable—the great obstacle to its adoption being expense and government codes.

"The idea of the universe struggles dark and painful in me, which I must deliver out of me, or be wretched." In this utterance from Carlyle's journal, we have the key-note of his life and labours, and sufferings, and it is the key-note also, in a somewhat different sense, of the labours of the man whose educational theories are explained in the following pages. It was Froebel's leading idea that "to express the idea of the

universe," to reflect, *i.e.*, in his life, his work, himself so much of the universe as is revealed to his inner being, is in a greater or less degree, according to the measure of his nature and capacities, the mission of every individual born into the world, and that to give to each individual the utmost possible help in fulfilling this mission (not merely to cram with knowledge), is the true business of education.

"But how? how? Carlyle continues in the same breath, and how? how? is the great cry of the day concerning this work of life, and the best mode of training or education for it. Froebel's answer to the question has, at any rate, the merit of being definite and detailed, so far as it goes. It may, of course, be objected that Froebel deals *definitely* only with a short period at the beginning of life (seven or eight years at the outside), and gives nothing but general principles for guidance later on, when the problem has become a more complex one. But that he has not done more than he has is surely not a reason for not profiting by what he has done. Is it not felt that the paramount difficulty in drawing up a satisfactory programme of education (elementary education especially), is the shortness of the available time compared with the amount of work and learning, that it is considered desirable to accomplish? And what, broadly speaking, does Froebel say on this point. That seven or eight years of this time (in the case of the working classes, therefore, more than half the time) are worse than wasted. That the result of the ordinary ways of teaching young children is, that faculties, which, according to the order of nature, should have been called out and developed at this period, and sharpened into good tools for the service of other and higher faculties, which will assert themselves in their due order later on, have been allowed so to rust and stiffen for want of opportunity of development, that no amount of after care can ever make them what they might have been; whilst other powers, which were not yet ripe for use, have been weakened and damaged by premature exercise. If this be so, and while this state of things

continues, it is obviously impossible to force any true estimate of how much more might be done in after years.

There is, we think, little doubt that the substitution of the Kindergarten system for the ordinary methods of infant school teaching would go far to meet one great difficulty of national school education, viz., the due combination of manual and intellectual work. It is felt strongly, on the one hand, that the training of children of the working classes should have some practical bearing on the manual and industrial work which will fill up the greater part of their after days, and on the other hand that they have minds as well as bodies which cannot be wholly ignored without injury to the individual and to the community. They will have little leisure later on for the culture of their minds; therefore as much as possible must be done for them in their school-days, and out of this very short period there is great reluctance to spare much time for industrial work. Hence, in great measure, the universal complaints of clumsy, inefficient, inaccurate work-men and women. Frau Von Bülow has well and exhaustively shown in the following pages how exactly Froebel's theories, embodied in the form of Kindergarten schools for young children, and variously applied throughout the education of later years, meet this great difficulty. How the manual dexterity, the insight into a variety of industrial arts, the general development of the physical organs, the artistic sensibility, the love of work, the power of observation, the methodical habits, &c., &c., which are produced by the Kindergarten occupations, will stand the children in good stead in their after vocations of manual and industrial labour, while at the same time they will enormously facilitate their acquisition of knowledge, practical and intellectual, as also their mastery of the mechanical means to knowledge, during the intervening school period.

It is the general testimony of those who have had much experience in the matter, that when children who have attended Kindergartens up to the age of seven or eight begin lessons properly so called, they get on much faster than other children—

reading, writing and needlework, for instance, are said to be learnt in a very much shorter time. The present government regulations need not, therefore, be so great an obstacle as is supposed. Three or four years of the infant school period might be wholly given up to Kindergarten training, and one year would probably amply suffice for bringing the children thus trained up to the standard of examination prescribed in the New Code for scholars over seven years old. But, as Frau Von Bülow emphatically insists, it is not mere Kindergarten classes in connection with ordinary schools, or a few of the games and occupations introduced into the old routine, which will produce the desired result: but thorough-going Kindergarten Schools, with all the necessary appendages, and conducted by efficient teachers. We hope it will soon be generally realised that the outlay entailed by the proposed reforms in education would be more than repaid in a variety of ways.

INTRODUCTION.

THERE is a question which is day by day asserting itself more loudly, and compelling more universal attention. It may be called the "society" question, and its solution is closely bound up with the improvement of national education. National schools, as at present constituted, are insufficient to meet the demands made now-a-days on the working classes.

The chief of these demands is that all workmen and workwomen should be thoroughly initiated in the natural laws or system of procedure, which underly their work. Now these laws must be the same in each special case as the universal law of all creation and production, which has hitherto remained a hidden mystery. This means to say that there is need for the discovery of a new truth in this field, and that this truth concerns human nature and its development, and it is in the sphere of education that its application lies.

Now, the fact that this new truth forms the kernel of Froebel's educational theories is not yet recognised; the Kindergarten system is too apt to be looked on as mere child's play, and rarely is it understood to be based on advanced knowledge of human development.

The great in the little is always overlooked at first, and every age first despises or condemns its prophets, before the voice of truth is recognised in them. All, however, that is new in any given epoch, all new thoughts and new discoveries are needed by that epoch for the fulfilment of the tasks allotted to it; if they are set aside and unheeded, the human race must suffer, either in the present or the future. It is not a question whether the truths which those prophets declare concern great things or little—for truth is always great, in whatever form—the only

important question is whether they correspond to the needs of the time.

Froebel, too, shared the fate of both great and small prophets; he, too, was condemned or unheeded when, with the words "Come! let us live for our children," he appealed to his contemporaries so to train the rising generation that they might be equal to the problems which awaited them—problems which the present generation will never be able to solve.

"And it is by means of children's games, forsooth, that Froebel would have this new generation trained to play their part in the world's history! It is in a Kindergarten that the heroes of the future are to be reared!" exclaims the irony of the day, smiling pitifully at the enthusiasm of Froebel's disciples.

And have not all the world's heroes and benefactors been infants in cradles? And all the great and good qualities which come to maturity in the world—and they are few enough in number, considering the millions of beings who are born with them—are not all these the result of careful nurture and education? Is it not true, as a rule, that "great men have had good mothers?"

One great feature of our age is the study that is bestowed on the laws of growth and development, and by this means we should learn how to go on to further progress.

"How did political institutions arise?" our politicians are asking. "What was the origin of the habits and customs of races; how did they acquire and increase their possessions?" asks the sociologist and the political economist. And the natural philosopher takes the microscope, and penetrates into the minute invisible world, sees the working and striving of nature from its beginning, and investigates the forces which cause the growth of a blade of grass, and set the telegraph in motion. Human life, too, must be investigated in its earliest beginnings; we must go back to the fountain-head if we wish to gain the knowledge which will help us to advance in the science of the development of human nature, or, in one word, of education. All great men were once little children, and as the sapling, so will the tree be; as the child, so the man.

All the many inventions and discoveries which history records have had mostly to do with man's outward surroundings only—

the satisfaction of his material wants, the increase of his enjoyments—they have seldom conduced to the improved welfare of his actual self. The science of the human mind and soul—or psychology—is the youngest of all sciences, and has not yet advanced beyond the ABC, notwithstanding that physiology has dissected and investigated the human body in its minutest parts. The sciences of psychology and anthropology have hitherto dealt almost exclusively with grown-up people, and they have remained stationary in the region of abstractions, whilst schools and schoolmasters have regarded the cultivation of the understanding as their sole business. These sciences, however, have really to do with man from the first day of his birth; infants should be the first objects of their labours. To understand the child and train it up in accordance with its destiny is to understand and train up the man. It is on what human beings *are*, not on what they *have*, that the happiness of individuals and the happiness of nations depends. However rich a fund of material wealth science may open up to the masses, real happiness will never become universal without inward elevation and increased morality. And nothing, however small and seemingly insignificant, which can contribute to this end should be despised; not even Kindergartens. It is not on one truth, one thought, one deed, however great, that the welfare of the world depends—all contribute something.

The leading spirits of the day have always had for their task to emphasise what had hitherto been unconsidered, to advocate in all departments of life the opposite of prevailing notions. Rousseau, in order to reform the educational systems of his day, had to uphold the rights of the individual and the claims of the individual nature. Fichte, on the other hand, had to fight against individualism, which had degenerated to egotism, and he therefore became the advocate of the social side of the question—education in and for the community. Pestalozzi took up the cause of the oppressed and neglected classes, laid the foundation of modern national education, and substituted the concrete method, or instruction through observation, for the abstract method which had prevailed before.

Froebel gathered into one all these different aims, had regard both to the individual and the social side of the question, desired that family life and public life should have equal educational

influence. For his chief coadjutors in the cause he looked to the female sex as the mother and true educator of humanity, and appealed to them to master the art and science of the work to which he had been called. His hopes for the reform of society were founded on the reform and sanctification of the family.

The present generation is diseased through excess of knowledge, and it is only by *action* that it can be restored to health. The youthful vitality, which, in the earliest ages of mankind, found vent in struggles with the forces of nature, the monsters of the forest; later on in battles, tournaments, or crusades, is now too often wasted or suppressed at the school desk, in order to break out afterwards in Philistinism or empty pleasure-seeking. Childhood needs a larger playground for the exercise of its faculties—youth, some substitute for the heroic deeds of antiquity—for power which is not turned to good, will vent itself in evil.

Youth has other forces besides those which schools and schoolmasters take into account. It is only the slow method of personal labour, personal experience, which can obviate that fatal precocity which acts as a blight on every bud that blossoms in the child's soul, and destroys original thought—for the thoughts of grown people learnt by heart, choke up and destroy all the natural produce of the young soil.

But it is to the moral powers that most detriment is caused by neglecting to use them, for the mere knowledge of right and wrong can never give the power to do right, and to conquer the passions, and the sin is only the greater if there be knowledge without right action. Rousseau has truly said: "All premature insight into evil sows the seed of vice."

It has been the common endeavour of our latest educational reformers to introduce a method of *education for work*, or at any rate to utilize work as a help to education. Pestalozzi, Fellenberg, Fourrier, Lancaster, Owen, &c., have all laid it down as an essential principle, and introduced it into their educational institutions, that learning and work, mental and bodily training, must always be combined during the periods of childhood and youth. But there is one point which until Froebel's time had not been recognised.

In all the institutions founded by the above-mentioned educationists, or on their model, physical and industrial

exercises alternated with mental instruction, but they were not made the *medium* of this instruction, consequently an undue proportion of time was taken up in giving the pupils the necessary mechanical dexterity, and those amongst them who were destined for learned professions, and the higher official and political appointments suffered from this system, and too often failed in their examinations for want of sufficient abstract knowledge.

There are two conditions which must be fulfilled if practical work is to become an educational factor in all classes of society. The first is: So to organise all such work that it shall constitute intellectual and mechanical exercise at the same time, and, so to say, combine mental with physical gymnastics. The second condition is: That the limbs and senses should not only receive a general cultivation in early childhood, but that technical skill and dexterity should also in part be acquired during the *first years* of life. And this will be the case if children are not allowed to be merely *mechanically* active, but are encouraged to exercise their mental faculties at the same time; for at no age is it so pernicious to set the physical and mental powers in separate action as in earliest childhood, when, whilst the physical being has to make its demands most prominently heard, the soul is all the time unfolding itself through the physical organs.

Froebel has solved this problem by means of his Kindergarten system, in which the *gymnastic play* exercises all the powers and organs in a natural manner, while the rules and laws of nature applied in the simplest way in the games lead the children on to original creation. Thus, work, play and instruction (self-instruction) are fused into one, and are made the preparation for all the calls of after-life. And there need be no fear that the simplicity and spontaneity of childhood will be injured by this means—on the contrary, the essential conditions and atmosphere needed at this stage of life are thus supplied.

It may, perhaps, be asked: "How can such contradictions be harmonised?" Nevertheless they are harmonised by Frobel's method—as, indeed, many seemingly hopeless contradictions have been done away with by men of genius.

If a Newton could discover the law of gravitation, which

regulates the movements of the heavenly bodies, why should not Froebel have discovered the law of gravitation of mental movement ?

There must be a law underlying human activity as well as the activity of nature—for have not man and nature one and the same Creator. The organism of our bodies works in a strictly systematic way—all their functions are subject to one fundamental law, whatever different names may be given to this law. Whether it be called " action and re-action," " inspiration and expiration," or " the law of opposites," is immaterial. It is after the model of our bodily limbs and organs, —our natural work-tools—that all our artificial work-tools are consciously or unconsciously, constructed ; and both are moved by the self-same laws—as the study of mechanics teaches us.

Now, if there is a close correspondence between human action and its necessary organs and tools, the two must of necessity be subject to the same system of laws. And as in all conscious action the co-operation of the mind with the body is indispensable, mind and body must be acted on by the same laws—and this just as much in the case of the individual as of mankind in general.

Philosophy has sought much and variously after the law of human development, and has formulated it in many different ways, but has never reduced it to practical application, there where alone it can find its application, viz., in education. But education will always be wanting in reason and basis as long as the laws of the development of the object it has to deal with are unknown. Just as the gardener can only rightly tend and rear his plants when he is thoroughly acquainted with their natures and the conditions under which they flourish, *i.e.*, with the laws of their development, so the educator or " children's gardener " will only thoroughly accomplish his end when he understands the nature of his human plants and knows how to secure freedom of development to each according to its special needs.

That all industries, all arts—in short, all work of whatever kind—must begin with the primary elements of universal knowledge, is known to everybody, but what these elements are is not so generally known. If we want to learn to read we must first master our A B C ; and before we can work in any produc-

tive manner, we must have mastered the A B C of material substances, *i.e.*, the A B C of things, since all things consist of material substances. But this A B C of things includes their universal characteristics : *i.e.*, form, colour, size, number, sound, and so forth. Whether the particular work come under the head of art or industry, it must always have to do with forms, colours, relations of size, &c., and the working organs must be developed and exercised if they are to succeed. Long before "instruction in observing" begins at school, objects and their characteristics have been perceived by the child—taken in as impressions, that is to say, not really *understood*. But this merely hazy perception does not produce a clear and definite apprehension of the A B C of things, any more than the mere gazing at books teaches a child its letters.

Now this A B C of things which ought always to precede the A B C of letters, since abstract symbols pre-suppose the concrete facts for which they stand, this fundamental *primer* of all knowledge had not yet been discovered. Objects and their attributes are indeed around us, and are perceived by every child with healthy senses, but they are not so ordered and systematised as the stamp themselves in their simplest elements irresistibly on the child's soul. The discovery of the means of doing this, and that in the form of childish play—is the great work of genius we owe to Froebel, and this is the new and the important part of his method. In no other way is it possible for a young child to evolve its whole personality by means of its own work, *i.e.*, by its original activity, and to take in the only nourishment suited to its young mind. The materials, which represent this A B C of the qualities of things, of *all* things, can be much more easily adapted to the unexercised organs of children, than the letters of words as yet unintelligible to them, and the figures and images constructed by themselves are a better expression of their inner beings (to themselves as yet a closed book) than words could be ; just as the artist can express his ideas only in works of art.

But the invention of what we may call a plastic A B C is not only an introduction to the knowledge and mastery of matter, it contains also the principles of the free handling of matter—or of the systematic treatment of all work—by which alone the workman arrives at an understanding of his business. A

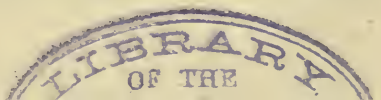
philosophy of the science of work is quite indispensable in an age in which work plays such a prominent part. The labour question and the education question of the present day coincide closely, and can only be solved the one through the other. Only when the relation of human activity (or work) to the nature and destiny of man has become perfectly understood—when the history of the development of humanity and its psychological and historical aspect, has become the rule and standard of education, will it be truly capable of training human beings for the work of life. Considered in this light, however, work will not only need to be carried on scientifically, it must also be made the means of raising the moral standard and the dignity of human nature. The first step towards the increase of morality must be the overcoming of selfishness. Love which can practice self-denial for the welfare of others, and the good of the community, must be the chief factor in reforming society. And work carried on with the consciousness of serving the community, and springing from love to one's fellow creatures—work transformed into art, and labouring in the service of beauty, will become a strong moral lever. And in this ideal sense it is the most urgent need of an age in which realistic, industrial, and material influences tend to engross the mind exclusively with outward things. Without some such counteracting force, the young generation would sink into an abyss of the grossest egotism and naturalism. In this respect Froebel's educational idea may be of use to all classes of society, not only to labourers in the ordinary sense of the word, and to the lower orders who are not yet emancipated from the trammels of coarseness and want of culture. For all, without exception, will be trained to work for all—to accomplish deeds which shall bring about the renovation of society—or the solution of the social question.

One of the principal features of this new method of education concerns the earliest religious development of children, which in the present day is so much neglected, or at least carried on in an altogether wrong way. Froebel's book on "Human Education" reiterates at almost every page that religion (which means, according to Froebel, "union with God") is the ultimate and highest end of human culture. In order to reach this goal with certainty, preparation from the beginning of life is

necessary, and other means are needed than mere verbal instruction, which does not appeal to the mind in earliest childhood. Here the mother must fill the office of Priest, and Froebel presents her with the means for awakening in her child the yearning, innate in every human soul, to find out its Creator. Froebel's system proceeds by the right road: from the works to the Creator; from the visible world to the invisible; from the concrete to the abstract; from the physical to the spiritual. Before any real knowledge of the Highest is possible, the religious feeling must be awakened in the young heart, and that sense of love stirred up in it which will prompt it to seek after the source of all good, and point the way to the knowledge of God. Only when the soil is prepared in such a manner can the religious instruction, which follows later, sow the seed of Christian truth.

In the present treatise it is not proposed to give a full exposition of the religious side of Froebel's educational method; which in view of its great importance demands separate treatment; our intention is only to offer a modest contribution to the interpretation of a great thought—for the present viewed only in one of its aspects—and to excite a desire to penetrate further into a region of thought so little explored, and in which Froebel has contributed much to the labours of his predecessors.

Not educationalists only, but men of science, philanthropists, sociologists, have an equal interest in the solution of this question, and they will all readily acknowledge that without a new and better foundation in human nature itself there can be no improvement in any direction. Scientific discoveries, and political and social institutions cannot accomplish their purposes so long as the rude force of the uncultivated masses hinders progress. If, however, human power is to be made a more efficient agent, the powers of childhood must be developed. Millions of forces still slumber unawakened, and countless germs wither untended in souls of children—the full meaning of childhood is not yet grasped, and no one even knows what may have been wasted in himself or herself in the budding-time of life. If society in these days has new and higher duties to fulfil towards itself, there is certainly no higher one than that of training the powers of childhood, and of all the obligations which insight, knowledge, and power impose on individuals,



none can outweigh that of arousing in growing humanity a new impetus, which shall drive men to fashion a new and better organisation of society. Freedom in political, social, and moral respects rests on the same divine law which Froebel takes as the pivot of his educational system.

The men of like spirit to Froebel have yet to arise, who, rethinking his thoughts, shall light up his dark and imperfect utterances, fill up the gaps he has left, and supply the clear and popular commentaries which all new systems require. And although it is to women that he has bequeathed the larger share in carrying on his work, it cannot be done without the co-operation of both sexes. May those men therefore who, either by their thoughts or their actions influence their age, the friends of humanity who devote their love and their labour to the work of progress, may these not pass unheeding by the field in which the seed of futurity is germinating; but may they fulfil their duties to childhood, the inheritor of their labours!

Froebel entrusted the carrying out of his work to women, but women must summon men to their assistance, for all truly human work needs the co-operation of both sexes. To awaken in the young generation the moral force and insight which are needed in order to select from the two currents of the age the one which tends to moral and spiritual elevation, according to the will of the great world-ruler, and to resist that which must lead to an abyss of hopeless materialism; to fit them for this, I say, the united labour of mankind is needed.

Froebel's call, "to found educational unions in every community; to train the people also for a share in this noble work,' fell unheeded on the ears of his indifferent contemporaries. May he be listened to now, and may future ages succeed in gaining many disciples to the cause.

CHAPTER I.

On Labour, and Kindergartens for the People.

"Höhere Ausbildung und erhöhte Tüchtigkeit des Arbeiter ist der Anfang zur Lösung der socialen Frage."—*Schulze-Delitzsch.*

Higher culture and higher qualification of the working classes is the first step towards the solution of the social question.

Real national liberty can only be brought about by real national culture. The watchword of our age: "The People's Rights," implies also the cry, "Education of the People," for there must be increased capacity in proportion to the increased duties which are involved in these "rights."

There is no department of life in which a new basis is rendered so imperative by the reforms of the age, as in the education of the working classes. For in no other sphere of society has there been a more thorough revolution of conditions, nowhere are so many new demands made, so many new claims put forward, as among that class of society the emancipation of which constitutes the chief question of the day.

The new position which labour—and, therefore, also the labourer—is gaining in human society, renders new conditions of national education indispensable. It is not merely a question of better and higher scholastic training, of intellectual culture in the ordinary sense, of substituting for the ordinary day-labourer the intelligent workman, who is destined to become the ruling sovereign of the slave of our days—*machinery;* the problem which calls for solution is, above all, how to awaken as much as possible, in each individual, inventive and creative powers. Manual work must be raised to the level of science.

The higher degree of perfection attained in almost every field of work necessitates higher intelligence in the workman, and a mastery of materials, and freedom of technical manipulation, bordering on artistic power—and artistic power means always a certain amount of creativeness, or intellectual productiveness.

This demand for intellectual culture in connection with, and for the improvement of, manual work coincides in part with the demands for intellectual culture generally, but is not entirely the same. The best informed chemist, for instance, might not be capable of applying his knowledge to this or the other industry. The special knowledge of the workman must always stand in relation to *application*, to practical life; but it will be none the less a means towards his general human culture, just as his special branch of science may be so to the scientific man, although it does not include in itself general culture. The working classes need to know the elements of the sciences, and to be familiar with their results in application.

It is more necessary now than ever that national education and national schools should take into account and cultivate the elements of practical work, and also the *theory* of work; for now, more than in any previous age, has it become a recognised fact, that the education of the people must be a training for after-work as well as a means of general culture—*i.e.*, of producing good and reasonable beings.

One and the chief reason why education is still so generally imperfect is that the nature of children is far from being rightly understood. The *special* training for after-work such as our age so greatly calls for, and which should form a part of *general* education, may to all intents and purposes be said not to exist. For children cannot be said to have received a training for work if directly they leave school they have to begin learning this or that business. When a boy enters a workshop as apprentice the handicraft which he is expected to learn is taught to him merely by mechanical action, which he has to imitate without having any idea of its why or wherefore. Moreover, the majority of apprentices are treated more like job-boys or servants than as pupils whose own training is thought of. And it must in justice be owned that considering the entire absence of preparation with which most children—those of the poorer classes especially—enter on their apprenticeship, the master would be compelled to

devote the greater part of his time to them if he attempted to teach them their business in the true sense of the word.

And the boys and girls who enter industrial schools, though as a rule they stand higher with regard to general culture, bring with them scarcely more preparation for manual work. In these industrial schools they receive, indeed, a scientific grounding for the several vocations they are to enter on, and they are made to study the theory of their business, but they have no opportunity given them for practical exercise, even of the mechanical kind which apprentices get in workshops.

There is but one way of meeting the higher demands which the present age makes on handicrafts, and of raising the latter to the sphere of intellectual activity: the workman must be taught to understand the theory of his work, and must be able to give an account of the why and the wherefore of his procedure. In view of this something more is needed than the ordinary training of schools, even when—which is not always the case—this training supplies the necessary *general* cultivation of the senses and powers of understanding. All, therefore, that is needed to insure an adequate education for industrial work would not be gained by a reformed organisation of national schools as centres of *learning*, however desirable such remodelling unquestionably is with regard to general culture. "Labour must be spiritualised," is one of the cries of modern times. And this can mean nothing else than that it must be transformed into creative work—raised, so to say, to the level of art-work. In all genuine works of art, *i.e.*, works that are really individual, original creations, the artist himself, not only his conception, but his mental and spiritual personality, is reproduced, or mirrored. And it is because he can thus express himself in his works—represent his inner being in a concrete form—that his art affords him real satisfaction. Human beings are intended, in one way or another, to give outward expression to their inner beings—to impart their own individuality to the most objective representations. It is only by individual form that man can represent the universal. Raphael and Michael Angelo were undoubtedly objective in their works, but every connoisseur can accurately distinguish in each one of their creations, the individual stamp of the one or the other.

Industrial handiwork can only produce satisfaction and eleva-

tion similar to that afforded by art, when the workman gives an individual character to his work, when he puts into it some portion of his own inventive spirit.

But what an immense amount of preparation does the artist need for his vocation! Must he not, in the first place, be thoroughly acquainted with the materials he has to work with? Without a knowledge of colours there can be no painter; no sculptor, no architect, without a knowledge of marble, of different kinds of stone, of matter generally. In like manner no handicraftsman can attain to excellence until he have acquired thorough familiarity with his materials; almost every kind of work requires a certain power of controlling or managing materials, for which practical, experimental knowledge is essential. In trades and handicrafts, as well as in the fine arts, some degree of technical proficiency is indispensable, and every variety of technical skill requires the development of certain nerves and muscles—those of the hand especially.

Without a sense of form and a perception of symmetry and harmony, without a knowledge of the relations of size and number—in short, without the elements at least of drawing and mathematics, very few handicraftsmen can attain to the degree of excellence which is akin to artistic work.

In the present day it is only those who are pre-eminently gifted or who have been fortunate in their education, especially that of early childhood, who attain to excellence in their vocations. And even with these it is at the cost of their general culture, as little time and strength remains for anything outside the special training.

The great bulk of the working-classes consists of day-labourers who are little better than beasts of burden, or machines, without human dignity or self-respect. What is to become of these? How are they to earn their bread when all the rough, unintelligent work on which at present they depend for existence, comes to be carried on by machinery?

Not until capacity for all the different branches of industry has been developed by industrial exercises begun and carried on from earliest childhood, not till the training for *work* is made to begin and proceed simultaneously with general education, not till then will it be possible to combine a more thorough preparation for special work with a higher general culture.

In the existing condition of the working classes any such early preliminary training is out of the question. If unhealthy dwelling places and bad food do not ruin the health of the children of the poor, they lack at any rate the means for that systematic exercising of the limbs which is essential to the development of the full working powers of human beings. In the country, and in small towns, there is at least opportunity for the natural exercise in woods and fields, which conduces to physical health and strength—albeit only that rude animal strength which becomes of less and less value with regard to industrial work, the more machinery increases. But in large towns the greater number of children are, physically speaking, failures. If they are to be guarded from the dangers of the street, there is ordinarily no alternative for them but to sit still in stuffy, dirty rooms, whilst their parents are out at work. It is asserted that in great cities—such as Paris, for instance—only four generations, at the outside, will retain a certain degree of health and vigour, and that the succeeding ones tend invariably to become weak and puny, and this is in great measure the explanation of the fact that the greater number of geniuses who have sprung from the people have been born in villages or small towns. Another reason may well be the absence in great cities of those influences of nature which are necessary to the development of the artistic faculties. Moreover, genius requires an atmosphere of stillness and self-concentration which is impossible in great towns.

If human beings are to be placed in full possession of their physical force and to attain to complete development of their limbs—and this is the only way of producing industrial capacity corresponding to the modern stage of development—educational measures must be set on foot, such as have hitherto not existed, or at any rate only in an isolated and unsatisfactory manner. It is to be hoped that gymnastics will soon be the common property of the whole nation, and by this means an enormous impetus will be given to the working forces; but before the period of life when gymnastics, properly so-called, should be included in education—for quite young children they are not suitable—care must be taken to provide a subtitute. Nature, like a provident mother, has instilled into children that they must not sit still for any length of time; that movement, and

movement of all kinds, is of the greatest importance to them. Educators cannot do better than let themselves be guided by nature—for nature always points in the right direction, and her teaching is far from being sufficiently considered.

If we would find out what is a really natural mode of development for children, we must study the utterances of human nature during the childhood of the human race, and see in what manner the development of the race proceeded. The nature of the individual is similar to that of his race, and the expression of the being and the nature of universal humanity is the measure of the being and nature of the individual.

As nature has given to children this instinct of perpetual movement in order that their limbs may be developed and strengthened, so likewise has she implanted in them a desire to touch and examine all the objects surrounding them in order that by this means, they may collect experiences concerning the qualities of materials, and learn to distinguish between hard and soft, brittle and pliable, &c. But the educational guidance which shall turn these instincts to their destined purpose is indispensable.

Nature supplies children with the faculties for all branches of human culture. These faculties reveal themselves in children as impulses which drive them to this or that kind of activity. The young child experiences a constant need of using his hands in all manner of ways, which develop *technical* dexterity. If these impulses be left without guidance they will lead to a spirit of mischief and wanton destructiveness, instead of to the formation of the creative power. Systematic training of the senses according to Pestalozzi's theories, forms now-a-days—or at any rate is expected to form—the basis of every properly constituted school. The senses, however, begin to awaken long before school-time, but until this time has come there is little or no provision for any methodical training—for the first years of life education is left pretty much to chance, and so the faculties run to waste, and the discipline of school, however good it may be, can never fully make up for the time that has been lost.

In the greater number of schools for the people, however, we find but little of this discipline and training of the senses which are so essential for the work which the pupils will be called on later to do.

Schools then, as they exist at present, however much good they may do in other ways, and however much they may have advanced in themselves, do not supply the necessary preparation for work in the actual sense of the word, but only a very general and unsatisfactory education for the vocations of after life.

As in all things it is necessary to begin at the beginning in order to produce a good result, so, too, here—the preparation for work must begin in childhood. Only thus will adequate time and strength be gained, and only thus shall we be following the plan of nature.

The principle that we must learn in childhood in order that we may be able to practice in after life, is in itself a right one, but it is apprehended and applied in a one-sided manner. Why should we not also in childhood, according to our ability, work at the same time that we are learning—*work in order to learn*. Childhood is undoubtedly the season for the unfolding and development of all the forces, bodily and mental, the spring-time of the human buds which cannot yet produce any fruit. Children cannot, and must not, be made to work for the sake of results—work should be for them only a means of development. Are we not all ready to cry out in indignation at the abuse of childish activity in manufactories, workshops, mines, &c.? And a similar evil exists too often in the homes of the poor where children of seven or eight years old are often obliged to nurse and carry about younger brothers and sisters all day long, or to fulfil domestic duties requiring exertions far beyond their strength.

There is only one right kind of work for children, viz., that which conduces to the unfolding and cultivation of their strength and faculties. And during the first years of life there is only one right form which this work should take, and that is *play*.

The development of the human race did not certainly begin with learning in the sense of *school*-learning. Before human beings had books and schools, they were obliged to procure for themselves the satisfaction of their immediate necessities—shelter, food, and clothing. The beginnings of human knowledge were the result of the experiences which our ancestors thus collected together. Voyages of discovery in their own neigh-

bourhood, observation of the products of nature, investigations concerning the properties of things, and accidental discoveries, and inventions by the way—these were the ways in which the culture of our race began, this was its first educational work, the preparatory school out of which science and art have arisen.

Our present systems of education have certainly deviated very far from the natural method by which the Divine Educator has led the human race, or they, too, would begin with work and not with learning—work, *i.e.*, in the sense in which all development may be said to be a species of work, viz., movement, activity, exertion, which result in the letting loose of bound-up forces and progress towards the fulfilment of destiny.

This law of development is the same in all the organisms of nature from the tiniest plant up to the higher races of animals. In one and all there is an innate striving after growth which conduces to the progress of the universe.

But this inward striving must be assisted by outward conditions, if its purpose is to be fulfilled. The *growth-impulse* of the plant requires corresponding warmth, light, moisture, &c. The animal needs the food, the exercise; in short, the general satisfaction of all its natural wants.

The principle of spontaneous activity, long ago recognised by educationalists, is the law of development throughout creation; only there is this difference between the kingdoms of nature and of man, that in the former the object of this activity is reached without fruitless endeavours and experiments. The swallow can build its nest without going through a period of apprenticeship, the bee without previous practice constructs its cells with mathematical exactness, the spider spins its web with greater regularity than any weaver is capable of. Man alone is deficient in the unerring instinct which never fails to accomplish its object; his knowledge has to be earned by toil and trouble, his progress and culture must be the result of patient endeavour and experience, of slow and gradual progress.

Man has been an apprentice from the beginning of his existence, and the surrounding world is his workshop. This apprentice-time of humanity is in a certain sense repeated in the case of every individual, of every child. It begins, however, with the *life* of the individual, not with school-time, or with instruction in any form.

It is, comparatively speaking, only of late years that the question of education prior to the regular school, or lesson-season, has been seriously considered, and Pestalozzi may be looked on as its first advocate. Before his time the processes of childish development were more or less undiscovered land.

We can no more know what is going on in the hidden recesses of a child's soul—how its slumbering life is being awakened by the first impressions from the outer world, and how images and sensations are laying the foundation for ideas—than we can understand how the bud of a flower unfolds itself. We know, however, that all development in nature proceeds systematically, that a tree cannot bear fruit first and afterwards buds; that spring always, without exception, precedes summer; and so forth. That a like systematic regularity must be the rule of intellectual development follows of itself, but of the laws of this system we know as yet very little.

The study of child-nature begun by Pestalozzi and his precursors, has been continued by Froebel, by whom an important advance in this knowledge has been made. This is not the place—I must reserve it for later consideration—for entering more deeply into Froebel's pschychological studies of human nature in the period of childhood.

Pestalozzi and Froebel, both of them geniuses in the field of education, agree in asserting that there can be only one true index to education, viz., the child's own nature. Pestalozzi, like Froebel, based his educational method on the first instinctive utterances of the child's nature, on its natural impulses. Both distinguished between the instincts of the soul and those of the body, and both recognised their mutual interaction, and the analogy between the two. Both, too, differed from Fourrier in requiring not merely that the natural instincts and inclination of the child should be satisfied, but that they should be used as means to a true discipline of the senses and impulses, by which the lower ones may to a certain extent be early subjected to the higher.

Pestalozzi, like Froebel, insists that there should be no such thing as instructing children without giving them corresponding *sense*-impressions, and without affording them opportunities of observation and demonstration—in short, no mere word-teaching. Here, however, Pestalozzi stops short of Froebel, who insists

still further that children should learn by means of original productiveness. Exercise of the limbs and organs merely as such, followed later by purely mechanical handiwork, does not satisfy Froebel, who demands from the very first some result of this childish activity, and moreover a kind of activity which is never purely mechanical, but which exercises the mental powers at the same time as the bodily ones.

I have alluded above to the desirability of discovering a method by which the gymnastic exercises carried on by adults may be applied to different branches of labour, so that the time spent in the development of the muscles may be doubly fruitful.

The method discovered by Froebel, and by means of which children, while seemingly only at play, are going through a complete course of gymnastics not only for the limbs and senses, but for the collective mental and spiritual organs, has so far solved this problem, that the greater number of these childish exercises leave a result behind. The *play-work* is productive. And, however small the produce may be, the work conduces to the child's development through the experiences gained concerning materials, form, size, symmetry, &c., &c. It affords, moreover, the satisfaction which follows from all useful activity, and is to the child, on a small scale, what his art is to the artist, a mirror of his inner being and a measure of his powers.

In this respect Froebel's system is of incalculable benefit as regards the development of child-nature in general, but most especially would it be so in training the children of the working-classes for their callings in after-life.

Notwithstanding that Froebel's system is entirely based on the natural dispositions of children, the very meagre knowledge which exists of the philosophy of the system, have resulted in the frequent assertion that it is not in harmony with nature, that it robs childish play of its freedom, and introduces artificiality into the innocent period of early childhood.

No one thinks of questioning the naturalness of giving young children the food which their bodies require, but it does not seem to occur to people that these little beings already have mental and spiritual needs, and that their budding minds require food as well as their bodies. To satisfy their children's bodily wants, and help them to wile away their time in play and amusement, is considered by most people enough during the few

first years of life; then comes the school to develop their minds.

In nature all things have their transitions, the fruit does not grow out of the leaf—the bud and blossom comes between. Can it be considered to be according to nature that after letting the first years of childhood be idled away in aimless play, after leaving a child entirely to its own impulses, its unexercised mental powers should suddenly be taxed with abstract learning? That is to say, occupied with ideas for which the previous years of its life have given no preparation. Because it has long been felt that such a mode of proceeding is unnatural, instructive games have been invented, and play-schools (*Spiel-schule*) instituted, in order to assist in some degree the earliest development of the mind. Something, indeed, but very little, has been accomplished by these means, and were it not that the teaching of life itself, both in and out of the house, has co-operated with these small attempts, still less would have been effected. The children of the poor, however, do not even get this much preparation.

Again, it is considered quite in accordance with nature that those who are gifted with a poetic genius should write poetry, that those who have a talent for painting should paint, &c., and nobody expects that these talents should fully develop themselves, without the assistance of any instruction. But these talents, when their owners came into the world were only germs which went unfolding gradually, until at last the full-grown talent disclosed itself. The lives of great artists invariably show that favourable outward circumstances assisted the inborn faculties. If Mozart had grown up in a thoroughly unmusical atmosphere, his genius would certainly have been more or less stunted.

It is still very generally assumed that methodical training is fatal to freedom of movement, and yet the simplest child's game is based on rules: not only those which more especially call out mental activity, such as chess, and games of cards. In dancing and gymnastics, which are taught methodically, freedom of movement is not interfered with. On the contrary, the better the rules of these arts are learnt the greater freedom will there be. And the freer the movement, the greater the enjoyment. In like manner, every handicraft, every art, and every science

must be learnt methodically, if success is to be attained, and enjoyment derived from them.

When a child who wants to build a house has suitable materials given to it, and is shown the proper way of handling them, its freedom of action is not really impeded—it is only helped to carry out its own wish and to afford itself satisfaction.

If it were proposed that children should be incessantly superintended and helped at their play, people would be quite right to object; but according to Froebel's principle the child's own independent efforts and original experiments are to be called out as much as possible. Just as the directions of the master workman to his apprentice make it possible for the latter to execute his work with facility and freedom, so in superintending children's games the teacher's object should only be to stimulate their inventive spirit and make them more capable of original effort. If children are kept at systematic play for a few hours daily, the greater part of the day still remains for all the independent, original kinds of amusement which they should certainly not be deprived of.

The child's instinct of activity or work makes it hammer, pinch, cut, or in other ways pull about whatever its hands come in contact with. The business of education is to meet and assist these natural efforts. This has not been possible hitherto in any adequate degree, for want of a right method as well as of right materials, arranged in proper serial order, and corresponding to the natural stages of development.

This is what Froebel has given to us.

The same succession of stages which takes place in the development of the organisms of nature may be observed in the gradual unfolding of the child's nature. The different senses of the human being awaken one after the other in a certain order; and, as they awaken, they require satisfaction. Before a child's eye perceives colour it has already begun to take in form; it can distinguish the size of objects before it has any apprehension of the relations of number: and so forth. Froebel has taken all these points into account in the choice and arrangement of his "gifts."

For instance, the simplest form—the sphere—is the beginning of a sequence of systematic or primary shapes which lead up in

succession from the simplest bodies to more complex forms, all of which result from the subdivision of the preceding ones (arrangements of material). The subdivided bodies lead on to planes (material planes), or to pictures of planes The surface of the disc cut up into strips gives a picture of lines; little round balls (peas, for instance) represent points. Thus a transition is obtained through which, starting from the concrete bodies we arrive at the forms they can be divided into, and at relations of size, and lay the foundation of a knowledge of its mathematical relation (abstraction) by means of impression and images—nothing more! Pestalozzi, too, insists on the necessity of supplying the child with systematized impressions, because every conception, every thought, arises out of images which have been awakened in the child's mind by impressions made on the senses by the objects around it.

Kindergartens furnish for the bodily and mental development:—

1. A series of gymnastic games called "movement games," whose object is the most harmonious development that is possible of the limbs and muscles. The greater number of these games are at the same time imitations from the life of nature, or from professional life, &c., and thus lead the child to observation of its surroundings. With them, as with many other games, songs are connected, which form the first exercises in music.

2. Plots of ground in which the children are encouraged to cultivate plants, by which means their physical strength is developed, and they acquire the habit of observation of nature so beneficial to their culture.

3. Hand-gymnastics, in the form of games which at the same time direct the child's imagination to practical life, and afford the necessary exercises for producing firmness and flexibility of hands and fingers.

4. By every variety of occupation with different kinds of material children learn to know the qualities of materials, and obtain a mastery over them. And here, too, there is an orderly sequence starting from the raw material of solid bodies, and going on gradually to finer and finer materials.

5. By a series of hand movements and manipulations performed in the little industries which the children carry on in

play, a foundation is laid for the simplest technical handling in all the ordinary handicrafts and arts. The greater number of these are based on the same elementary principles, which the pliable little fingers easily learn to master, by means of Froebel's exercises in building, plaiting, folding, cutting-out, pricking, laying figures, pea-work, modelling in clay, &c., &c.

6. The simple hymns which are sung at the opening and closing of the Kindergarten, the little prayers, for which the children's minds are attuned by being directed to the manifestations of God's goodness and wisdom in the life of nature and of man, these all serve to awaken the religious feeling. (Religious training is the beginning and end of Froebel's system, as it always must be with every true educator; this subject requires separate consideration, which will be given it elsewhere).

7. With the above-mentioned industrial exercises a method of linear drawing is connected, which enables every child by the age of seven to draw straight and curved lines correctly, and by combinations of these lines to produce original figures. These exercises in drawing, as well as many of the other occupations, are at the same time a great help to the perception of the relations of size and number, and of the elements of mathematics generally — *per*ception only, let it be clearly understood, not *con*ception, and there must yet be no attempt at formulae. For instance, the young child learns the truth of the Pythagorean doctrine through the simple action of piling bricks one upon another.

Objection may be made to Froebel's method of using concrete symbols for mathematical relations and conceptions; but is not the same thing done by every mathematical teacher, who, to make himself more easily understood, draws mathematical figures on a slate? The science of mathematics, like all the other sciences, is based on experience. There could be no question of abstract relations of size and number, if these relations did not exist in the objects themselves. If there is any truth in the principle universally recognised by modern educationalists, that nothing exists in the mind but what is produced by impressions of the senses, the child's mind must be supplied with images before it can form mathematical conceptions. This cannot be done more effectually than in the

manner Froebel has devised of letting children, in their play, make combinations of primary shapes, which shall represent mathematical truths. To awaken anything like a *conception* in the child's mind is not contemplated—this would be impossible at such an early stage of development—but only to produce *perceptions* on which later mathematical instruction may be based. Eminent mathematicians—Buchez de Cubière, of Paris, for instance—have been especially enthusiastic in their appreciation of Froebel's system in this respect.

8. All the exercises enumerated consist in the construction of shapes and figures, and they may be called *constructive* exercises. They cultivate a sense of form, symmetry, and harmony; the combination of forms, colours, &c., further exercises the inventive powers and the taste; and the imagination, the sense of beauty, is continually active. A love of the artistic, of the aesthetic, of the ideal generally, is awakened in the child's soul: and not merely theoretically, but in a thoroughly practical way by the child's own action.

It is surely of the greatest importance for the workman that the realm of the beautiful should be opened to him in his childhood. If the artistic feelings be not kindled early in life, there is little chance for them later, when the cares of material existence, and the noise of the workshop, are too apt to shut out everything higher.

If work is to be something higher than a means of earning bread, it must be capable of satisfying the aesthetic sense: if it is to be carried on as a duty to the community, it must appeal to something beyond the small egotistical circle of personal gain. The children of the poor seldom learn this lesson in their homes. "You must work in order to earn your bread," is the maxim instilled into them from their birth, and for the majority it is the only incentive to work.

9. In a community like that of a Kindergarten, there is no place for this idea. In the first place the great stimulus to work is delight in the work; and secondly, all that is produced by it is either for the gratification of others, of parents or play-fellows, or for the benefit of the whole community, either by enlarging its collection of pretty things, or by increasing the funds of the school by the sale of the little articles manufactured. Children should never earn money for themselves; the greed of gain,

that terrible moral disease of our days, should be kept as far as possible removed from them.

These different stages may be summed up thus :—

1. Observation of surroundings.
2. Observation of nature.
3. Exercises in manual dexterity, combined with lessons from actual life.
4. Elements of the knowledge and mastery of materials.
5. Elements of technical knowledge.
6. Religious training.
7. Elements of abstract thought and understanding.
8. Elements of practical art.
9. Elements of work as moral discipline.

For the great mass of the children of the lower classes who know little of family love, of domestic order, and above all of loving companionship with friends of their own age, for these the Kindergarten life would be an inestimable blessing. In such a little community, where they take their own place, have their rights and their duties, they would learn the lesson of loving surrender to something greater and higher than the individual; they would be prepared for the duties of citizenship, however lowly their position on the social ladder.

It is a phenomenon, again and again observable in national revolutions, that community of interest has the power of rousing a spirit of enthusiasm and self-sacrifice, even in those who as individuals are narrow-hearted and egotistical. Fellowship awakens the instinct of the ideal, and raises the feelings of the individual to the best level of the universal.

We are very far still from realising the conditions in which our children and young people have full opportunity afforded them of learning to fulfil the virtues of communal life, the duties of citizenship. There is only one way, however, of making a beginning out of which a wider development may grow at a later stage. It is a farce to imagine that love of one's country can be awakened in the years of childhood and youth, when these years are spent in selfish isolation, and under the influence, it may be of parents who, actuated by sordid avarice, set their children an example of defrauding their neighbours! The proverb, "He has drunk it in with his mother's milk," which so forcibly expresses the tenacity of first impressions, is very

applicable in this respect. The social sense can only be awakened by early membership in a community. For this, in the full sense, there is no provision in any class of society; but the children of the poor have no companionship outside the school except that afforded by the street.

The advantages which gymnasiums afford in later childhood and youth as places of common concourse, are also needed in early childhood. But something more is needed at this age than means for strengthening the body—scope must also be afforded for exercising the mental faculties—*i.e.*, for productive work as a means of mental culture.

It is because Froebel's method fuses together bodily and mental exercise, work and learning, in the games of children, that it affords the only kind of training suited to this period of life. For children ought neither to *learn* nor to *work* in the absolute sense of the word, but their free natural action, which we call *play*, should be turned to the end intended by nature, viz., the exercise of all the powers and dispositions.

By gradual transitions, as years go on, learning as well as work should be detached from play, until both are carried on independently for their own sakes, and then special hours should be set apart for play as pure recreation.

This complete fusion of learning, work, and play in one, is only possible if the objects which serve the child as play-things leave room for original, mental, and physical activity, *i.e.*, if they are not *finished* toys. If mankind had found everything in the world ready and finished to their hands, if all the arts and objects of civilisation which give satisfaction to the material and spiritual necessities of human nature had existed from the beginning, there would have been no such thing as culture and development of the human race. The care and labour required by natural products in their cultivation, transformation, and combination, were the first means of awakening in man the impulse to activity.

Finished toys spoil the child's natural activity, encourage idleness and want of thought, and are infinitely more hurtful than people think. The active impulse vents itself in breaking and pulling to pieces, and becomes at last a mere destructive instinct.

The purely mechanical work, too, which children are so much

set to do, and which is performed without any exercise of the imagination or the mental faculties, is in like manner injurious.

According to Froebel's method no finished toys, but only *materials* for play are given to children. The shaping and combining of these materials, in which the play and work of the Kindergarten consists, goes on in a productive, inventive fashion, according to rules and laws. The mature conscious mind, with all the fruits of knowledge gained from experience, comes to the help of the unconscious fumbling activity of the child, and saves him from many errors and bye-paths on the road to culture.

This work of constructing with given materials begins with imitation. The materials consist of bricks (obtained from cubes divided systematically on all sides), of different coloured papers cut in strips or shapes, of little sticks for laying figures of clay, sand, straw, ribbon, peas, &c. The inventive faculty is exercised by the combination of parts into a whole, according to the children's own ideas.

But children need some guide to help them in the production of new combinations. All human works consist of parts which are combined in a certain order to produce a whole. This order requires symmetry and harmony of the parts, that they should be suitable to each other, &c. Whether it is a house to be built, or merely a table or chair to be constructed, or some article of clothing, there must always be separate parts which have to be put together according to certain fixed rules, not merely in an arbitrary fashion.

One great merit of Froebel's system is that he furnishes children with a fundamental rule, according to which they will infallibly discover new combinations and constructions. There is nothing that a child grasps so easily as contrasts. It will have no difficulty in distinguishing size if it sees great and little things placed side by side; it will learn the difference of colours from dark and light objects; of position, from the upper and the under, the perpendicular and the horizontal, and so forth.

Even a child of three years old will easily apply Froebel's rule of "doing the opposite to what it has seen done." For instance, suppose the child to have laid his figures on a piece of paper divided into squares by perpendicular and horizontal lines. The middle is marked out for him by one of his counters; the child then places a second counter on the fourth square, above

the middle, and a third on the fourth below. This is what the rule enjoins. Above and below he has thus got opposites of position. The rule further directs: *to connect together the opposites.* Two other counters will then be laid right and left, which will connect the upper and under ones on each side. Or else the child has constructed a shape with his bricks in such a manner that the surfaces of the bricks are opposed to one another; and the next shape, to form an opposite, must have the corner edges facing each other. In drawing, the horizontal and perpendicular lines form opposites of position, and the slanting lines (half perpendicular and half horizontal), are the means of connection.

It is almost impossible, without practical demonstration, to show what an endless number of combinations may be produced by the application of this simple rule. What the alphabet is to language, in the endless combinations that can be made out of its twenty-four letters, or the seven tones of the scale to music; such is Froebel's law of reconciliation of opposites in plastic construction. He may be said to have invented an ABC of construction.

This, too, is what Pestalozzi sought after, but he was obliged to confess that it remained yet to be discovered. This discovery is the key to all artistic work, and must therefore form the basis of all training for work. The arrangement of the separate parts of a whole in a systematic way is to a certain extent organisation such as all creative work implies, whether it be mental or practical work.

Now this principle of the *reconciliation of opposites* which has hitherto been considered as limited to philosophy, is just as much the law of combination of the natural world as of the human mind.

All natural processes go on by means of opposite movements or actions: for instance, inspiration and expiration, contraction and expansion, ascending and descending. The mental process of thought is of the same nature: it consists in comparing different things—things which are more or less opposites—and connecting them by conclusions. Pestalozzi requires "that the mechanism of manual dexterity should follow the same course as the mechanism of intellectual knowledge."

In this way the child works according to the law of its own nature.

Whatever it applies itself, it learns to understand and grasp; at first only through observation and as impressions, but little by little its actions come to be conscious and intelligent. Children must be made cognisant of the why and wherefore of their actions, not by a reflective process, but by direct experience. According to the present fashion they are introduced to the thoughts of grown-up people much too early. According to Froebel's plan (which follows the empiric road), the first elements of knowledge are instilled by means of the child's own experiences, and it learns afterwards to make its own abstractions, and to think about things in its own way. It is only when a personal knowledge of things has been acquired through individual observation, that the instruction imparted afterwards, the truths conveyed to the mind by others, can really be appropriated, absorbed so to say into the flesh and blood. A real and immoveable conviction must have its roots in the first personal perceptions of the individual.

The kernel of Froebel's system is that it affords a means by which the individual character of every human being can unfold itself in perfect freedom. "Let each one," says Froebel, "be a free growth in himself, let him develop naturally, like the blade of corn with the ear, blossom and fruit."

"When shall we cease to fetter, to enslave, or at any rate to stunt humanity, nations and individuals?" and his answer is, "As soon as Kindergartens have become the property of the people."

This is the point which has hitherto been the least recognised. People think because method and rule are so much insisted on that the children are trained according to a stereotyped pattern. But it is just because Froebel's method gives a universal principle as guide that it is able to call out individual action, *i.e.*, creativeness in the child. Just as nature by the one law of expansion and contraction develops an endless variety of plants, so the child by means of the *law of connection of opposites*, can go on for ever producing new combinations and constructions. Without the help of this principle the children would either stick at mere imitation, or else depend on chance in their constructions. And though all start from the same law there is the

greatest variety and individuality in the results. Any one who doubts this may convince himself by a visit to a Kindergarten, that each single child with the same materials and by application of the same principle, will produce the most different results.

If it be acknowledged that without law freedom is impossible, either in society, or in the different domains of art and handicraft, the same must be granted with regard to the actions of children. Their imaginations will soar aimlessly about if not kept in and controlled by rules.

The concentration of mind, which all original work necessitates, tends to form a stability of character and a habit of inward collectedness which not only controls the imagination, but conduces to the strengthening of the moral powers generally. Hence arises the inward satisfaction produced by all right activity. And the fact that children are satisfied and made happy by Froebel's method is the most convincing proof that it corresponds to the nature of children.

And as the individual endowments manifest themselves in all this constructive work, so the individualities of character are called out by action in a community of children. Through their occupations and individual productions they reveal themselves as the draughtsman or the painter, the sculptor or the architect, the poet, musician, or mathematician of the future: through associated work and play, through free, communal life in a little world of children, which should be a pattern of the great world, and through the consequent friction of characters, scope is given for all the individual qualities to be called out and develop themselves by contact with others.

We must not allow ourselves to underrate the importance of all the seemingly trifling points which are here being considered, with regard to the after-development of character. To accustom oneself early to give expression to one's inner being in some form or other, to learn to assert one's individual claims and opinions against one's equals, and to take one's place actively in the midst of a community which has equal rights and duties, is undoubtedly of immense importance for the cultivation of individual character. Neither the home nor the school can afford adequate scope for this purpose. In the first the young child does not not share an equality of rights and duties with the other members of the family, but stands, on the contrary, in

more or less passive and subordinate relations to them, and is seldom called on to take the initiative; and in schools the intellectual powers are exercised far more than the moral ones. In the play-hours, it is true, there is room for free action, but then it is not regulated. In the Kindergarten free and regulated action arecombined in the same manner that they are in actual life.

There is no question but that the children and young people of the present day are suffering from premature straining of the intellectual powers, and from want of opportunity for the exercise of that practical energy which calls out the powers of will and action.

It cannot be denied that the majority of children now-a-days are condemned to lead artificial lives, entirely antagonistic to their nature, and which are fatal both to physical and moral welfare. Premature instruction, and too much instruction, *i.e.*, too much in proportion to the capacity of the learner, the preponderance of cramming, with an almost complete absence of production, the want of opportunity for learning through practice; all these causes make a fresh, harmonious, natural existence, such as is fitting in childhood and youth quite impossible. "This is not a right state of things," say the majority of onlookers, "but how are we to alter it?" For the sum of knowledge, *i.e.*, all that must be learnt with a view to culture and to professional work cannot be diminished or dispensed with.

A beginning has already been made towards simplifying all the collected mass of human knowledge; and for this work it was necessary to go back to the origin of things, to sort out the elements of all the different branches of knowledge in order to get rid of all superfluous matter.

Froebel went back to the origin of origins—to the first beginnings of human life—in order that he might there discover the points of contact at which childish activity must begin.

The child aquires its first knowledge of things by action, by touching and feeling with its hands. Objects must be such as a child can handle in order that it may obtain, so to say, the first *data* from which its conceptions must start. If a child, for instance, were merely to look at the things surrounding him, it would be impossible for him to gain any notion of their weight, of their substance, of whether they were hard or soft, and so forth. This handling of things, this analysis and combination of

their separate parts, which Froebel's system comprises, forms the first childish work, and combines mental with bodily activity. And because this process of knowing things through impressions on the limbs and senses corresponds to the nature of the children, as it does to the nature of humanity, it affords them enjoyment. And in this first enjoyment of activity we find the only solution to the difficulty of overcoming the indolence of nature—the inertness of unspiritualized matter.

In the human soul opposites of all kinds are found united. If this or that inclination is not cultivated and turned to a good use, it will degenerate into evil. If the instinct of activity is not awakened and gratified, it will give place to a spirit of indolence, which is so great a hindrance to development and to virtue.

This earliest childish work begins—as in the development of humanity—with the moulding and shaping of the work-tools, through cultivation of the senses and organs. All the little objects of childish construction serve to awaken the first feelings of delight in order and regularity, symmetry of form, in harmony of colours, &c., and thus to kindle a love of the beautiful in the child's soul. With the child, as with humanity, the elements of art are the means of awakening the mind and spirit.

If the soul of man is to attain only to the dimmest perception of the organic continuity of the universe, he must master the conditions of organism in the least. Wherever there is a co-ordination of parts to form a whole, in a systematic manner or according to rules, and in obedience to a dominating idea, we have a pattern of the organic. This is true of the smallest work of art, because through harmonious co-ordination of parts it represents an idea as a whole. It is only by absorbing into and reproducing outside himself the combinations of the outward world that man can arrive at a true conception of the organic universe.

This is the idea which underlies Froebel's plan of making almost all the occupations of children consist in breaking things up into separate parts, and putting them together again, according to given rules. Rousseau, too, has preached that the child's surroundings should be its first lesson-book: but if this book is to be an intelligible one the surroundings must correspond, must be adapted to, the requirements of the child's mind. This

is what Froebel aims at by providing children with pictures of things which they can, more or less, construct for themselve by combination and alteration. The results of their activity remain as impressions on the senses and symbols of truths.

Observation and original construction are there combined, and action (art) leads to knowledge. Schiller says, concerning the development of humanity :—

"Was wir als Schönheit hier empfunden,
Wird einst als Wahrheit uns entgegen geh'n."*

Human culture began with the blind instinct of activity in an age of unconsciousness, and rose in gradually ascending steps from the lowest to the highest conditions. Pictures and symbols of the beautiful, the good, and the true, are just as necessary to children as were the mythological symbols of the forces of nature to the ancient Greeks and Romans. Through constructive imitation of the works of creation the child gains a knowledge of their organic laws which will help him later in life to grasp the fundamental idea which governs them. He learns to know the Creator through creation.

In order to impart a first general notion of history, it is customary in schools to put before children pictures representing the chief historical events and personages. But pictures alone are not enough. "Children," says Rousseau, "easily forget what has only been shown, still more easily what has only been told to them, but what they have themselves *made* they never forget." Mankind, too, had to go through a long course of apprenticeship in the work-school of the world before the present stage of industry and art could be reached. Beginning from the first arduous contests with raw materials, from the toilsome slavery of Egyptian Pyramid-builders—of whom only a single individual was a master builder and an artist—onward to the time of Greek temple-building, when the majority of the workmen were artists also—men have always been compelled to labour in the sweat of their brow.

The progress of the development of humanity, though interrupted by frequent casualties, has been on the whole systematic and orderly, and the development of the individual must be

* "Whatever we have felt as beauty here
We shall one day as highest truth revere."

systematic and orderly too. The human educator cannot do better than seek to discover the plan by which the Divine Educator has led mankind. It is this plan that Froebel has taken as his guide. The following is his point of departure, "Man, as the image of God, is a being possessed of creative powers: first and foremost, then, he must be trained to create."

In the history of mankind work was at first a means to knowledge; now-a-days, knowledge or science, has become the means to work. With children also, therefore, work first and afterwards knowledge, must be the order of development. Work is the schoolmaster to form the mind, science gives the theory by which to work. By this means the curse of labour is turned into a blessing. The love of work, work done out of free-will, restores to the workman his freedom, and establishes his dignity as a human being.

Does it not seem to be in accordance with the Divine system of world-government that in an age when the conditions of labour among civilised humanity have become quite new, when there is a growing demand for intelligence in the labourers, and along with it a cry for the mental emancipation and elevation of the labouring classes, does it not seem, I say, to fit in with the whole plan of the universe, that in such an age a discovery should have been made whereby children, unconsciously and even while at play are fashioned into workmen. Has not every discovery, every invention in the history of the world, come just at the time when mankind had need of it. But many a one, alas, to the detriment of general progress, has remained unheeded, even when its application had become an urgent necessity. May such not be the case with Froebel's educational system.

Can any one be blind to the fact that, keeping pace with the brilliant culture of our days, with the gigantic and rapid progress in the fields of industry, there is a dark and growing shadow? What sort of a society will the rising generation develop into, if the greed of gain, the love of money-making, and of low enjoyments, which threaten more and more to destroy all the higher aims of life, are allowed to grow up with them and extend their poisonous influence.

For the uncultivated, intellectually undeveloped human being, there is only one bridle by which the lower passions can be

restrained, and that is physical work. "Labour in the sweat of the brow" becomes his salvation. It would not be easy to discover a more demoralising process than the idleness of convicts in prisons. Either hard, strenuous toil, as the companions of poverty and want, or education and culture, must be the means of saving the masses from crime and immorality. As, however, there is no power which can prevent thousands, or even millions, of these masses from enriching themselves and thus escaping from the severer kinds of labour, the only thing to be done is to provide for their education and culture, and thus pay off the debt which for centuries past the cultivated classes have owed to the uncultivated ones.

However various the conditions may be which are conducive to the suppression of pauperism, ignorance and vice, the chief of these will always be right and healthy education, by which from the beginning of life the soul is directed to the nobler and higher aims. No amount of after-schooling and instruction, however good it may be, can fully make up for neglect during the first years of life.

Only let Froebel's Kindergartens for the people become universal property, and the first foundation will have been laid, on which a true method of national education, such as the present age requires, may be built up.

CHAPTER II.

The Establishment and Organisation of Kindergartens for the People.

The greater number of existing Kindergartens have been established for the children of the well-to-do classes, and have therefore been kept up entirely by the school-fees, and have been a source of greater or less profit to their founders. The number of children received at a time into one of these schools varies from thirty to sixty, or at the highest eighty, and the hours of attendance are, generally speaking, three hours in the morning, very rarely two more in the afternoon. If the number of children exceeds

thirty the "Kindergärterian," is obliged to have one assistant-teacher; if more than sixty, two assistants. The school fees amount according to the means of the district from 2s. to 4s. 6d. a month, and in large towns to 6s.

Now that Kindergartens have become to a certain extent domesticated in Europe, and their advantages in part at least recognised, the difficulties of starting them for the well-to-do classes are not great. A well-trained Kindergarten teacher has only got to hire two good-sized rooms with a little plot of ground (if possible) to furnish the rooms with tables, benches and cupboards, and to buy the necessary materials for the occupations and games (this can be done at cost of from £10 to £12 for fifty or sixty children), and, provided she can get pupils, she can at once set her school going.

But the establishment of Kindergartens for the people presents far greater difficulties. The expense alone is a serious consideration. These institutions are to afford refuges and places of education where the children of the working-classes, and of the very poorest of them, may spend the greater part of the day—in fact, they are to take the place of pauper institutions. The pupils can only be expected to pay very small fees, and many of the very poorest will have to be received quite gratuitously; five guineas per month may be set down as the highest estimate, two guineas as the lowest, and the chief share of the expenses will have to be defrayed by the parish, or by private generosity. The expenses will further be increased by the necessity of providing dinner for those children whose parents go out to work, and do not come in in the middle of the day. These, of course, would be expected to make a slight contribution in proportion to their means. All these conditions and provisions exist in the majority of pauper institutions, and the simpler and easier plan would obviously be to turn these institutions into Kindergartens; but there are great difficulties in the way of such a measure—difficulties arising chiefly from the strong party-prejudice against Froebel and his Kindergartens, and the act of inhibition which prevailed against them for several years in Prussia, the effects of which are still felt.

Another obstacle has been the strong conservative spirit of most of the managers of these institutions, who, as a rule, are antiquated people unable to take in new ideas, and averse to all

innovations. Still there have been some exceptions to this rule, and in some of these institutions the first beginnings have been made towards the introduction of Froebel's system (I have met with like cases, too, in several abroad—in Belgium, France, Holland, &c.) and the gradually spreading conviction that we cannot always cling to old ideas, and that the demands of the age must be considered, encourages us to hope that more may soon be done.

The people's Kindergartens, then, as Froebel conceived them, have not yet come into existence. They will differ from the Kindergartens of the richer classes not only in the fact that the children will spend the greater part of the day in them and pay smaller, or even no fees: they will also have greater demands made on their educational resources as they must supply the education of family life which the children of the educated classes get—or at least should get—in their homes. If the latter spend four or five hours a day in a Kindergarten the greater part of the day still remains during which they are under the educational influence of their homes, and above all of their mothers. To these, almost exclusiveiy, Froebel addresses his warnings and instructions, and without their co-operation his ideas cannot be carried out. Only when mothers shall have learnt to understand them, and to apply them from their children's birth—to make their homes into Kindergartens—then only will they bear full and perfect fruit. So much cannot at first be hoped for from the mothers amongst the working-classes, both because their work does not allow them the necessary time, and because they are generally wanting in the necessary qualifications. The people's Kindergartens, therefore, in addition to all that ordinary ones offer, must afford scope for the practice of those little domestic exercises for which there is such abundant opportunity in the homes of the better-off classes. By means of such exercises children will be trained for the enjoyment of what is their greatest pleasure, viz., helping grown-up people.

The formation of habits of order and cleanliness, which should be the basis of early education, is by no means sufficiently attended to, nor is its moral influence properly estimated. The children of the poor seldom see examples of these virtues in their homes, or have them instilled into them by their parents. The Kindergarten must help them in this respect

also, and its communal life and organisation affords all sorts of opportunities for little household exercises, such as helping to clean up the yard and garden, dusting the rooms and furniture, washing up the plates, and knives and forks, clearing out the bird-cages, &c. Another advantage of this household work is that it would prevent the over-straining which children would suffer from if they were to spend the whole of the day at the actual Kindergarten occupations, which are also to a certain extent a strain on the mental faculties. There must also be a slight modification in these occupations in the People's Kindergarten in view of the bread-winning contemplated in the future. The mat and basket-plaiting, the ribbon-weaving at a little loom adapted for children, the modelling in clay, the paper-work and paper-cutting for confectionery and book-binding purposes would all be useful in this respect. All these articles, too, may be turned to a little profit for the benefit of the school, but as far as the children are concerned they must only be a means of showing their love for their parents, brothers and sisters, friends, &c. The idea of actual money-making, of earning for oneself, must be kept out of sight at this age.

Household tasks, too, of this more or less rough description would prevent the risk so often urged as an objection to sending the children of the poor to Kindergartens, that it would spoil them for their station in life, that all the little delicate occupations they learnt there would make the rougher work which they will have to do later, distasteful to them, and that the burden which they will one day have to bear would be made heavier for them instead of lighter. There are examples showing that the parents of the children have themselves entertained fears of this kind, and have consequently refused to send their children to Kindergartens, or else taken them away again very speedily. A poor charwoman, for instance, objected that her child "had no clothes fit for playing with the little ladies in, and that she would be ashamed of her appearance, and want to be rich, and perhaps in the end would grow ashamed of her mother." A day-labourer who had taken his two children away from a Kindergarten gave as his reason, "that the children would not do anything now at home." If the mother told the eldest girl to carry the slop-pail into the yard, or to scrub the floor, she answered that it would make her dirty; or, if she asked her to run to the baker's, or the

butcher's, she would retort that the children at the Kindergarten were not obliged to do such things, and so forth. The poor man added that his children would have some day to earn their bread and to work hard, and that if they became accustomed to playing like fine ladies and gentlemen, they would never be able to turn to regular work, but would always want to be smartly dressed, and he could not afford to buy his children "kid-gloves," which was what one of his boys now wanted.

Such objections are the expression of a healthy popular feeling, which must not be overlooked. The school in question, however, was not a "People's Kindergarten," but a so-called "mixed Kindergarten," such as in Hamburg are called "Bürger Kindergartens," and which receive a certain number of poor children gratuitously. This kind of charity is very commendable if managed with discretion, but these schools cannot fill the place of national Kindergartens, and the latter must be so organised as to prevent this dreaded result of over-refinement.

It is one of the most difficult points in the question of national education, whether the children of different classes should be united, or kept apart. The liberal spirit of the day would gladly give its verdict in favour of the mixing of classes, and would pronounce separation as a sign of exclusiveness no longer in conformity with the times. The so-called democrats whose opinion is based on anything but personal conviction and knowledge of the true relation of things, who neither understand, nor really care for, the great ideas of the age, but view them simply as a means of exalting their own importance; these naturally advocate blind, indiscriminate mixing, and here as everywhere would have all things levelled. No thoughtful person, however, can fail to recognise that in this matter there are still many rocks ahead, and that it would certainly be a doubtful kindness to run the risk of spoiling children for their after-lives, and preparing them in childhood to be set against the work they will have to do later.

Firmly as Froebel believed in the eventual drawing together of the different classes of society through the union of their children by the bond of an education shared more or less in common, and firmly as he held by this principle in his educational efforts, he had nevertheless too thorough an

appreciation of the force of existing circumstances, and of the bias of society, to think of tearing down partition walls suddenly and recklessly. In his scheme for a "Pauper educational institute," he makes it clearly understood that his method is to be adapted to the after-condition of life of the pupils, and lays special stress on the fact "that in the education of poor children, the practical application of what is taught must never be lost sight of." Froebel's aim and object is to train children for the demands of real life, not for an utopia of the imagination, though at the same time he sets out with the idea of continual progress to the goal of "universal brotherhood." The lower, rougher classes can only be raised to a higher degree of culture by gradual steps, by slow transitions extending through generation after generation; not suddenly and all at once.

If Froebel *had* recommended an indiscriminate mingling of children of all classes, it would be impracticable for the present, for the upper and wealthy classes would protest against it more even than the lower and poorer ones; and there would be right and reason in their objecting to their children being thrown into close, daily contact with coarse manners and habits.

But however little politic, or even possible, an indiscriminate mixing of classes may be at present, a complete separation of them should not be tolerated, and it is undeniably the great task of modern education to bring about through our children a closer union of all grades of society, and to overcome empty prejudices and haughty exclusiveness. In our general Kindergarten for the middle classes, where children of all ranks of society, except the very highest and the very lowest, meet together on a common footing, this end is accomplished. For the lowest classes the people's Kindergarten will meet this want; for the highest class, the nobility, there is the so-called "Family Kindergarten," *i.e.*, a certain number of friendly families join together to share a Kindergarten teacher in common, or else to pay higher school fees on condition that the teacher is only to receive a limited number of children, chosen with the consent of the members of the union.

In time, however, people will come to see that the social nature of Kindergarten life is in itself a safeguard against the formation of bad habits and manners; for the games and occupations have an ideal character which tend to repress all

that is common in the children, and draw them up to a higher level: just as the influence of society produces good manners in grown-up people. The imitativeness of the children is directed towards the nobler rather than the commoner elements of life, whereas when they are left to themselves in the streets and public play-grounds without guidance or elevating occupations, the reverse is generally the case. Later on, when Kindergartens have become more universal, and their influence has toned down the coarseness of the children of the lower classes, it might be easy to carry out Froebel's idea of assembling all classes of society together at children's festivals, held from time to time in the course of the year. Out of these there might grow family and national festivals, whose moral influence would be very extensive. Even now it would be possible for the different Kindergartens of certain quarters of great towns to join together in walks or little excursions, and this practice might lead to association between ordinary Kindergartens and People's Kindergartens, or reformed pauper institutes.

The aim of People's Kindergartens should be as follows :—

(1) To receive the children of the very poor, who get as good as no education at home; and in cases where it is advisable, to remit their school fees.

(2) To keep the children for the whole day, and, according as the case may be, to feed them gratuitously.

(3) That to the ordinary occupations of other Kindergartens, should be added exercises in domestic work; and that the necessity for the children to earn their livings in the future should be kept in view, without in any way abusing the children's working powers or awakening in them the greed of gain; and—

(4) To observe the greatest possible simplicity and economy with regard to the internal arrangements, and to avoid all risk of making fine ladies and gentlemen of the children.

It would be a good thing to adopt in all these Kindergartens the custom which prevails in orphanages and other charitable institutions, of making the children wear a sort of uniform: for instance, they might all have blouses alike, which they would put on when they arrived at school, and which would serve the double purpose of keeping their frocks clean and doing away with all distinctions of finer or shabbier clothes.

Pauper institutions as they exist at present—not to speak of the one-sided and extreme sectarian influences which prevail in a great number of them, hindering the natural treatment of children, and influencing them in the most pernicious manner—are by no means so constituted as to give the children brought up in them an adequate preparation for the work of their after lives. The excessive amount of sitting still, the prevalence of learning by rote, the want of occupations which call forth real activity, more especially of all those little household services which we have recommended; all these are evils calling for reform. All modern education must be based on work, *i.e.*, individual activity, but most emphatically is this true of the actual working-classes. Not till a start has been made in this direction shall we have any true idea of what children are capable of doing and producing. School-boys in all classes of society would perhaps get on better and quicker with their learning if part of their time was spent in workshops, in out-door labours, in making roads, &c.

It was part also of Pestalozzi's plan to make the children in his pauper schools, even the youngest of them, occupy themselves with household pursuits. The instinct for these is just as much born with children as are the instincts of art and industry. Children will sweep, and dust, and clean with all the zest that they throw into their play. This instinct should be developed just as much as all the others, and equally needs help and direction; and it is the greatest kindness that can be conferred on poor children, to foster in them by means of their play a taste for the kind of work they will have to do in after-life, instead of creating an aversion to it. In childhood aversion to this sort of work is unknown: nothing delights children more than to do whatever they see grown-up people doing; there is a kind of halo surrounding the work of their elders, whatever it may be, which excites in children the longing to be "grown-up." This comes from the innate impetus in man to work and be useful, to find a vent for his natural powers and energy.

Inspired by the same love of his fellows which actuated Pestalozzi, Froebel, too, strove to teach the poor and needy how, in the midst of their toiling and moiling, they might still maintain human dignity and elevation of character.

It is only when the labourer has learnt to look on the coarse,

repulsive tasks fron which machinery has not yet released him, in the light of their necessity and usefulness to human society, that higher culture and education will not cause him to feel ashamed of and degraded by them.

The menial exercises of the Kindergarten should be a school in which human beings are trained to be ashamed of no work whatsoever, and to feel that the lowliest drudgery will not detract from their actual worth, if carried on for the benefit of the community.

A mistaken philanthropy which should allow of no distinction in the education of the poor and of the well-to-do, would bestow a perilous dowry on the former, and engender the most painful discord between their duties and their inclinations.

The Kindergarten with all its provision for training for every kind of work, affords at the same time opportunity and means for calling out and developing, according to special conditions of age and circumstances, every single individual endowment. And this is what is so much wanted for our lower classes, so that geniuses born in humble cottages—and how often is this not the case—should not have to strive in vain to develop themselves, and, in nine cases out of ten, be wasted for want of opportunities. But this is a very different thing from giving the masses indiscriminately an education similar to that of the cultivated classes; we should then have the melancholy result of men of learning condemned to the carpenter's shop, and artists turned into chimney sweeps.

The advocates of this sort of equality lose sight, in their ideal soarings, of practical realities, whose claims are not so easily put aside. Any one who has visited much in pauper institutes, still more one who, like the writer, herself introduced Froebel's method among them, knows well in how entirely different a manner the children of the poor must be treated to those of the cultivated classes. The hands and fingers of these children are generally speaking so stiff and clumsy that they often take three times as long as the other children to go through the first stages of Kindergarten work. Some of the uncouth little creatures whom I instructed in these schools, were not much better than idiots. If a ball was put into their hands they could not even keep tight hold of it; for weeks they would persist in tearing up the strips of papers that were meant for plaiting, and everything

that was given to them was thrust into their mouths. I had the greatest difficulty at first in waking them out of the half-dormant state, which made it impossible to keep their attention fixed for more than a few minutes at a time. Out of doors, when they were set to play at the movement games, they generally sat down on the ground and refused to get up, or, after a very little play, they would actually fall asleep.

On inquiry into the cause of this unnatural state of things, it was found that when the mothers went out to work they were in the habit of shutting their children up for the whole day, leaving them their food to eat, but no means whatever of occupying themselves, and that the children generally slept the greater part of the day. This kind of treatment is much more frequent than many people would think. But at any rate the great want of sensibility amongst these children is very general, and they must be treated accordingly. Even if there were no question of their probable future employment, it would still be necessary to have more recourse to physical and partly mechanical occupations in their case than in that of children whose surroundings have awakened their energies and sensibilities. Moreover, when once their natural laziness has been overcome, they much prefer this rougher kind of work to the quieter sedentary occupations. If the choice is given them they always choose household tasks. I used often to ask them which they would rather do, sweep the yard or clean up something, or else plait, build, &c., and the majority were always in favour of the domestic work. Not but what they derived great pleasure from the other occupations also, and any one who wished might soon convince himself that the more they pursued them the better they learnt to like them.

In the London ragged-schools, in which I tried to introduce the Kindergarten occupations, the inspector told me that the little ones of the lowest division used to look impatiently at the door, to see if the "Lady with the sticks" (this was the name they gave me because I showed them how to lay together little sticks) was not coming, and that they always became happy and animated when the Kindergarten occupations began. It was very natural that letters and numbers on a slate, the catechism and the history of the creation, should convey less to the minds of these little ones of from three to six years old than the building,

plaiting and stick-laying in which they constructed their figures according to their own taste, and so were using their own powers.

If only people could be brought to see how entirely unadapted to this early age is the cramming system of education in vogue in these pauper institutions, and what infinitely greater mental development is produced by Froebel'e occupations, while at the same time childish hilarity and physical health are preserved. The chief requisite in moral education is to make right and duty pleasant to the child; if only the love of what is good has been awakened there will be strength to conquer the difficulties and disagreeables of life.

If once a proper sense of the necessity for the reform of these institutions can be awakened, the very trifling difficulties in the way of transforming them into "Peoples' Kindergartens" will easily be overcome.

The first requisite is that the directors of these institutes—who, by the way, should always be women—should learn the Kindergarten system, or else they should have a trained Kindergarten teacher as assistant to help in organising the games and occupations.

To come down to matters of practical detail, in addition to the usual benches and desks with which the schools are supplied, there should be tables at which the handiwork exercises may be carried on; these should only be large enough to accommodate ten or twelve children, as it would be difficult to superintend a greater number.

It would also be necessary to increase the too scanty space allotted to the children; and in cases where enlargement of the building was out of the question the number of children would have to be diminished.

A mode of ventilation common in schools in France and Holland might also advantageously be adopted. In every room there is an air-trap on one side in the ceiling, and on the other side, just opposite, in the floor, and by opening these for a few minutes, the air becomes thoroughly purified. Regulations of this sort, which are so essential to health, are nearly everywhere lamentably neglected. The heating apparatus, too, of most schools is very far from what the laws of health require.

The number of children in a People's Kindergarten should

never exceed 100. They should be divided, according to their ages, into three or four divisions, in the same number of rooms, or at the very least into two divisions in two rooms, and instead of only one, or at the outside two officials, there should be at least three for 100 children, *i.e.*, a directress, an assistant, and an attendant. It would be better to have two assistants.

In places where there are training colleges for Kindergarten teachers it would be easy to obtain assistance, for the pupils would be glad to give some of their time daily in the people's schools for the sake of the practice. Or young ladies who have plenty of time to spare, and wish to make themselves useful, and who possess the necessary qualifications, might render valuable assistance.

The introduction of the Kindergarten method in existing pauper schools would be greatly facilitated if at first only a small number of the children, say twenty of the older and more intelligent ones were initiated into it. When these had learnt a few of the games and occupations they might be distributed among the other children to help in their instruction. If at each table of twelve children, there were four of these little pupil teachers, the Kindergartener would find it very easy to direct and manage them.

The directors of these pauper schools, strongly impressed with the restlessness of young children, generally refuse at first to believe in the possibility of keeping fifty or a hundred of them quiet and orderly at these games and occupations. But quiet and still-sitting, so difficult a problem in ordinary infant schools, is by no means so in Kindergartens, and the reason of this is that the children's attention is kept fixed by their hands being employed as well as their minds. The ordinary way of getting infants to be quiet and attentive is to make them fold their hands behind them, or put their arms by their sides. Nature impels children to be constantly using their hands; we resort to this unnatural method, to prevent the perpetual "playing with the hands," which takes off the attention from the lessons to be learnt. But anything that is antagonistic to the child's nature is hurtful to it. And in this very instinct to use the hands, if we would only believe it, we have the best possible means of arresting the attention of the child. Froebel has taken this lesson fully to heart, for in all his lessons for young

children there is always accompanying action of the hands. The child's nature requires that head-work and hand-work should be combined; that all its knowledge should be obtained by action.

The length of time, too, during which children are often compelled to sit still is entirely contrary to nature. The youngest children—those from two to four years old—should not be kept at sedentary occupations for more that a quarter, or at the outside half an hour, and the eldest not more than one hour. This is the rule of Kindergartens. Fresh air and exercise are the most necessary elements in the life of children, and they are much too sparely allowed in pauper-schools, especially in those of great towns. In many of these, even in summer, the children spend scarcely more than two hours out of ten in the open air. As for anything like gymnastic exercises there is no provision whatever. It is impossible in this way to educate men and women who shall have an enthusiastic love for work.

Add to all this that the hands, the work-tools, by means of which the bread will one day have to be earned, are scarcely exercised at all. Consider only how stiff and awkward these children's hands generally are. How is the dexterity necessary for hand-work to be acquired afterwards? The small amount of manual occupation occasionally carried on, consists chiefly in picking lint and knitting. But these are purely mechanical tasks, which are incapable of affording the children real pleasure and gratification, because the child's nature needs to put out its mental powers also. Love for work cannot be awakened in this manner.

As the greater number of pauper-institutes are supplied with play-grounds, it would not be so very difficult to mark off a small place for a garden, which might be divided into little beds, and where a few bushes and trees might be planted. Should this not be practicable, it would at any rate be possible to place along the walls of the yard boxes filled with earth in which the children could grow plants.

Froebel holds it to be one of the greatest obstacles to healthy, moral development, that children should be allowed to grow up without any intelligent contact with the phenomena of nature, or any opportunity for observing nature. And how indeed are they to find out the Creator, if they never become acquainted

with His works, never learn to see Him in the visible world? To provide the children of towns with gardens should be the first care of the managers of pauper institutes.

In Paris, where it is more difficult than in any other great city to find gardens for this purpose, on my first attempt to introduce Froebel's method—in a Salle d'Asyle, 10, Rue des Ursulines—a plot of garden ground adjoining the courtyard of the building was bought immediately by the committee, who at once recognised that gardening was one of the best means of education for children. Several members of the commission appointed by the ministry of education to examine into Froebel's system, gave it as their opinion that the universal introduction of Kindergartens would have the effect of re-kindling in the people the love for agriculture, which was dying out in many districts, in consequence of the number of peasant land-owners who now devoted themselves to industrial occupations in the towns. And I can certainly myself witness that at a property in Tourraine, the labourers at harvest time had to be fetched by rail from a distance of thirty or forty milles, and though three times the ordinary wages were offered, a quantity of the grain was left ungathered for want of hands. There is no doubt that by awakening early a love for cultivating the soil, the balance would be maintained between the industries of town and country.

If only the salutary reforms we have suggested could be begun in pauper-institutes, many difficulties would one by one vanish, till at length the road would be prepared for their complete re-modelling in accordance with the demands of modern times.

One of the first conditions towards the attainment of the end in view, is to develop the necessary educational forces for the management of these institutions.

Froebel will have none but the female sex employed in his Kindergartens. Young children are essentially the charge of mothers; when a mother's care is wanting it must be replaced by what is most akin to it. Young girls are naturally inclined to be fond of children, and have generally a taste for games and dancing; they are, therefore, the best fitted for teaching in Kindergartens. Pauper institutes, however, require also experienced and thoughtful management; the best plan, there-

fore, would be to place an older directress at the head with two or more young assistants under her, according to the number of the children.

What is necessary for the true advancement of the Kindergarten cause as regards the children of the poor, is that independent People's Kindergartens should be founded, which should serve as models for the pauper-schools to shape themselves after. It is especially desirable that such a model institute should be erected in every great city. Only, the term "Model Institute" must for the present be understood *relatively;* for many conditions are still wanting to the foundation of a really model Kindergarten, in Froebel's sense of the word.

CHAPTER III.

The Training of Kindergarten Teachers and the Science of Mothers.

One of the chief reasons why Froebel's system has hitherto been so imperfectly carried out, is the lamentably deficient training of the teachers. The greater number of these—even of Froebel's own pupils—have engaged in the work more from external reasons than from any inward sense that they were called to it. The true Kindergarten teacher, however, must to a certain extent be a born one; she must have a strong love for children, she must herself be of a childlike nature, and must possess a certain amount of that intuitive power which is able to penetrate straight to the child's soul. Nature, it is true, has more or less endowed the whole female sex with this intuitive power, this educational instinct, but it is by no means equally distributed among them, and too often it is perverted, or suppressed by circumstances or education. This instinct, moreover, though it awakens in a greater or less degree—often, alas, in a very small small one—in every woman who becomes a mother, is often entirely dormant in young girls. Every human instinct needs to be stimulated and developed by outward influences; but in the present system of education for girls of all classes, most attention is paid to that very instinct which is of the greatest importance for the human race, viz., the maternal and educational one.

It happens, consequently, that out of all the students who enter Kindergarten training colleges only a few are qualified in this respect. But as regards their school-training, and general culture also, there remains much to be desired. In order to understand Froebel's system in its theoretical as well as its practical aspects, to thoroughly grasp his educational principles, something more than a receptive disposition is required—there must be also a cultivated mind, a capacity for clear thought, and an aptitude for assimilating the theoretical and scientific instruction given in these training colleges.

These different branches of instruction are as follows:—The elements of anthropology, physiology, dialectics, mathematics (*i.e.*, the first principles of morphology), a little natural science, psychology, universal *pedagogy*, Froebel's special educational theories, singing, infant gymnastics, lessons on the management of health during the first years of childhood, and finally the movement games and Kindergarten occupations with practical execution. All the scientific part of the instruction is of course imparted in a thoroughly elementary and popular manner. Nevertheless, the nature of the curriculum would justify the expectation of a proportionate degree of culture in the pupils, who would vary from the ages of sixteen to perhaps thirty.

It is frequently objected that if Froebel's system of education requires so much culture, capacity, and knowledge in its teachers, its universal introduction is out of the question. It is not to be expected that ladies of this high degree of culture will undertake the management of pauper-schools or the care of little children as governesses.

To this and similar objections we can only reply on the one hand that any such idea as that the care of little children is a menial occupation, for which the least capable and instructed women are fit, should be rooted out as soon as possible; and that we look forward to a time when it will be generally recognised that there can be no higher work for the female sex than the care of children in all senses of the word; that to woman is committed the education of humanity, which comprises necessarily attention to every stage of bodily and mental development, no one of which is unimportant. On the other hand, that concessions must be made in view of existing circumstances, and of the facts of life, and different degrees allowed in the

culture of Kindergarten teachers. Those who contemplate undertaking the management of Kindergartens for the upper classes, or entering private families, must be able to satisfy *all* the above requirements. The heads of pauper institutes are at present so badly paid, that it would be difficult to obtain the more highly cultivated women for such posts, though the importance of the position makes a no less degree of culture than is needed in other Kindergartens desirable here too. Then as regards another class of attendants on children—nurses and nursery-maids—these too, should all, in different degrees, be taught something of the practical application of Froebel's method. For the latter it would be already a great gain if they only learnt the games and occupations in such a way as to be able to teach them to children. To this purely mechanical task all girls are more or less equal, though they may not necessarily be fit for so great a responsibility as the entire charge of quite little children during their mother's absence. Such incomprehensible blindness prevails in this respect, even amongst the most sensible mothers, that one can only set it down to complete ignorance of the nature and proper treatment of children. How many hundreds of mothers does one not know who will entrust their children for hours at a time to girls who are entirely uneducated, and of whose character they know next to nothing. This is the reason why education gets a wrong bent at the very beginning, and the after stages are hampered and spoilt. Apart from the deficiency in educational capacity so common to mothers, this want of nurses and nurse-maids fitted for their calling, is an evil which cries urgently for reform. Here Froebel's method again comes to our aid; nursery-maids, too, must be Kindergarten teachers, though a lower grade of training will suffice for them, than for the managers of Kindergartens.

Instruction in Froebel's system might easily be subdivided into three classes or degrees, the first of which should include those cultivated women who wish to prepare themselves for their future maternal duties, or to be conductors of Kindergartens, or teachers in families.

The second: Assistants in Kindergartens and pauper institutes, nursery-governesses, and nurses, for whom actual scientific instruction would not be necessary, but who should be thoroughly grounded in the theory and practice of the system;

and the third, nursery-maids, who in addition to general instruction in the care of children, should learn the practical part of Froebel's method.

Even though this practical part cannot be perfectly carried out without a knowledge of the underlying principles, girls who have learnt the practical part will certainly be better fitted for nursery-maids than those who are quite ignorant of it. Froebel, moreover, has to such an extent embodied his educational ideas in his "play-things and occupations," that the child cannot help imbibing from them the impressions intended to be conveyed, even though the teacher be incapable of understanding their intention. To expect of all Kindergarten teachers, or even of all the more highly cultivated ones, that they should understand Froebel's philosophy of the nature of children and of mankind in all its breadth and depth, and fully grasp the physchological basis of his theories, would be to expect an utter impossibility; for not only are Froebel's written expositions couched in a very unintelligible form, but his anthropological deductions rest on a basis, which is only beginning to obtain recognition, and which upsets many old established opinions. Besides which the female sex is still little prepared for the comprehension of philosophic ideas.

All that we can hope to accomplish for the present is to lay the foundation on which a complete system of education according to Froebel's ideas may be built up later.

The first and most essential condition for the production of thorough Kindergarten teachers, is that a sufficient length of time should be allowed for their training. The short period of six months hitherto allotted for the purpose is decidedly not enough, and it is a great step in advance that in the majority of existing training colleges, at Hamburg, Dresden, Berlin, and Gotha, the time has been extended to a year. Froebel, who only succeeded in the last years of his life in establishing a self-supporting institute for the training of Kindergarten teachers, could very seldom, chiefly for want of funds, manage that his pupils should remain at the college more than six months. This was a matter of constant distress to him, and he reiterated continually, that even a year was scarcely enough for an adequate study of both theory and practice, even when there were some preliminary knowledge and culture; but that six

months could under no circumstances be sufficient. Nothing has been more prejudicial to the system than these incompetent teachers who are neither able to conduct their schools according to Froebel's ideas, nor to give any explanation of the principle of the method. The very small number of really efficient teachers, especially of those acquainted with foreign languages, has been the cause that many a projected school in foreign countries has not been able to be started, or has been discontinued for want of proper direction.

It would be well for the female sex, and for our children, if it were to become generally acknowledged that there is no more beautiful and recompensing work for unmarried women, or women who have no special occupation, or who need to make a livelihood, than to devote their power and energy to the welfare of the rising generation, and through improving their education to contribute to the general elevation of mankind. Many a woman, cast down by adverse fate, has found in such work comfort and fresh courage, many an one leading an aimless, joyless existence has found in it the most satisfying channel for her latent activity, and many in want of a livelihood the necessary means of existence. At the same time every woman who chooses this vocation must test herself as to whether, in addition to the external, and by no means blameworthy motives, the inner vocation be not wanting, whether she be fond of children, be capable of sacrifice and endurance, and have the good of humanity at heart. In such a case Froebel's grand idea of a new and better education for humanity will awaken in them the holy fire of enthusiasm, without which nothing great or good is carried out in the world.

Side by side with the understanding of Froebel's theories and principles, it is no less necessary to be perfectly master of the practical details. A child should never be able to discover uncertainty in his teacher, or he will lose his sure confidence in her power to help him, and will himself become uncertain. After a thorough grounding in the occupations, a certain length of time should still be devoted to practice and independent application in the training colleges. Every Kindergarten teacher, before she undertakes the independent direction of a school, should act as assistant for a year, or six months at least.

The great fault in most existing Kindergartens is that there is

too much of mere *imitation*, and but little *invention* on the part of the children—except such as comes by chance. The figures which they construct, the patterns which they plait together, are shown to them, and they imitate them mechanically, instead of arriving at original combinations by means of the law of opposites; often, too, they are taxed beyond their strength with the most difficult and complicated patterns, in order that they may have fine results to show, and reflect credit on their teachers. The stories that are related to them are often not adapted to their understanding, or else are not put before them in a sufficiently simple manner; the youngest children grow tired and restless because they are kept too long at one occupation after another; or else the necessary discipline is wanting, and consequently also the necessary freedom, for the two always go together. Such a Kindergarten is not according to Froebel's conception. Nevertheless, even in these inefficiently conducted establishments, the pupils gain more real good than in the ordinary "Spiel-schulen," so thoroughly are the Kindergarten occupations adapted to satisfying the claims of child-nature. The more cultivated women devote themselves to the cause of Kindergartens the more will these imperfections tend to disappear, and a right understanding of the founder's meaning will spread more and more.

There is another reason, however, which at present makes it impossible for the best and most thoroughly trained Kindergarten teachers to impart to their pupils the full benefits of the system, and it is that the training of children which goes on in the family before the Kindergarten age, and also simultaneously with the Kindergarten teaching, is not carried on in Froebel's spirit. Mothers are not yet Kindergarten teachers! However much Kindergartens may supplement, and even to a certain extent take the place of, and improve home education, they can never be a complete substitute for it. The greater part of the day will always be spent by children in their homes (except in the case of poor children), and only when the home influence and training has come to be in harmony with that of the Kindergarten, and the work accomplished there is no longer spoilt or undone by foolish parents, or other members of the household, only then will the full advantages of the system be seen.

But there are many obstacles to be overcome, before the universal establishment of Froebel's educational method will be possible in the family, before mothers can learn what is necessary for them to learn in order to be educators—and learn it, moreover, before they are married. There are still a great number of men, and these often the most cultivated, who will hear nothing on the subject, and who declare that the feminine and maternal instinct will discover the right way of treating children without any instruction. If these men were to study the fundamental principles of Kindergartens, they would see that a woman has a great deal to learn before she can be fit for the management of one, and what proof can they give that mothers who have a like work to do, viz., to train and develop their own children properly, have nothing to learn? If the maternal instinct sufficed with human beings (as it does with animals), even for the physical care of their offspring, would a third of the children who are born die before their tenth year, and the greater number of those who survive grow up weak, or sickly, or crippled? Certainly not; whatever other causes may combine to produce this state of things, it is surely not saying much to assert that half of mankind would be stronger and healthier if the physical care and training of children were what it might and should be.

And how infinitely easier is the physical than the mental training, which has to do with the invisible sealed book of the inner being. There is scarcely a single human being who does not feel that he would have been quite different, and would have acted quite differently, both morally and intellectually, if there had not been so much wanting, so much that was amiss and perverted in his early education. If it is true that one-third of mankind falls a victim to physical death in childhood, it is scarcely too much to say that two-thirds of the productive mental force of humanity is lost for want of proper development. How large a proportion of this waste is caused by neglect of early development no one perhaps can yet fully estimate, but that very much of it *is*, no thoughtful person will doubt. Neither is there any doubt that the incapacity and ignorance of mothers with regard to their educational calls is the chief cause why so many faculties remain undeveloped, or turn to a bad use, and why there is so much immorality which

might be prevented. How many more great men would there be, if the greater number of us had good mothers!

A really good mother should be to a certain extent her children's doctor, she should understand the diet of children, and she should beware of following blindly—as most young mothers do—the instructions of old "experienced" nurses and midwives. Medical knowledge does not come by nature to mothers any more than to doctors, however much insight their maternal love may give them. And how infinitely more difficult is it to be a physician of the soul! Whoever would rightly guide the human soul must have some knowledge of its nature and laws, and neither is this knowledge inborn in mothers or in any one else.

Every mother who strives to do her duty by her children and to throw herself into their lives knows how difficult it is to keep them occupied, and at the same time interested and amused—to keep away dulness and *ennui*. The same games repeated over and over again become tedious, both to the children and to the mother; and the latter cannot always, and at any moment, be ready to direct her children's amusement with the freshness and spirit necessary to make them really beneficial. What a help it would be to her in this respect, with how much keener interest would she fulfil her task, if these games and occupations had for her, too, a higher meaning, if they helped her to gain a surer insight into her children's nature, and to understand and observe their development on all sides? This has hitherto been only possible in a very small degree, because the results of childish activity are so trifling and insignificant. It was necessary that some method should be discovered by which, as by a magic rod, the treasury of the child's soul should be unlocked and brought to light. This Froebel's method has fully accomplished—the child's soul stands forth in its little creations, and in them the mother's eye can trace the gradual stages of its development and observe its growth. What more delightful task, what nobler enjoyment could a cultivated, thoughtful woman find, than to watch for, tend and foster in the young soul the sparks of awakening genius, the seeds of future greatness.

But how, it may be asked, is it possible that all young girls should become Kindergarten teachers before their marriage? In the simplest manner possible. All that needs to be done is to

introduce the teaching of Froebel's method—both in theory and practice—into all girls' schools. But the school-regulations and the want of time! If the school regulations no longer meet the wants of the times they must be altered. And if there is not sufficient time some of the other branches of instruction must be reduced. Can there be anything more important for girls to learn than what concerns their most natural and most immediate duties? Is it of greater importance for them to know the geography of China and Japan, or the names of the Egyptian and Persian kings, than to have some understanding of the laws of physical and mental health, of the development of the organs, and the means by which this development should be assisted; to know how a child should be treated from the moment of its birth, how washed, and clothed and fed, &c., in what manner its mental and spiritual needs express themselves, and how they may be satisfied? All this makes up the science of mothers, and therefore the science of the female sex, as the mother of humanity.

And this science demands from those who can command the means of the highest culture, far more real work and study than is at present dreamt of in schools or private school-rooms. If the learning carried on in these has for its object general intellectual culture, this may unquestionably be attained in a far higher degree by scientific instruction in the laws of mental and physical organisation, and in Froebel's educational method which reflects the life of nature and of man in its relation to childhood, which uses history and natural science in the deepest sense as guide-books to the education of mankind, and assigns to women a higher vocation than that of simply continuing the species.

Study of this sort is the true means of elevating the female sex and emancipating it from the littleness of its existence, and all those petty trifles and vanities which make up the lives of millions of women.

The artistic element ought to be far more considered in the education of girls than has hitherto been done; the whole programme of education should be calculated to expand the mind on all sides in the direction of the beautiful, while at the same time practical exercises in all the arts should be carried on from an early age, in order that the particular individual bias may have opportunity of showing itself. Here, too, application in

education must be kept in view as the aim, and Kindergartens should be schools of practice for young girls. The drawing, singing, dancing, gymnastics, modelling, &c., carried on with little children, do more to produce dexterity and agility, than embroidery, crochet-work, or knitting, while at the same time they help to cultivate the mind and heart. It would do no harm—quite the contrary—to devote some of the time set apart for instruction in needlework to teaching the Kindergarten occupations. Every branch of practical female work—household occupations especially—should be practised in childhood much more than has ever yet been the custom. A girl will take much more pleasure in cooking and other household matters at twelve years old than she will at eighteen; these occupations should, therefore, be made to alternate with school-work, and the time bestowed on them be made up for by extending the period of study for two or three years. Girls of seventeen and eighteen are far keener after scientific instruction than in their earlier girlhood, and it is a great pity that their education should be supposed to be finished just when they are beginning to take most interest in it. Moreover, the pleasures and excitements of this particular season of life would be very beneficially balanced by a certain amount of serious study. The horror of blue-stockings has pretty well died out, but the empty pretence of knowledge without any real foundation, the vanity and ostentation of half-knowledge, the meaningless chatter on all and every subject, are everywhere fostered in girls' schools to the detriment of the highest charm of womanhood; viz., naturalness and simplicity. It is not real, deep culture, real true knowledge which, as is so often falsely asserted, impairs this simplicity or *naivete*, but artificial, sham learning, which can never awaken the deep-seated germs of the soul, and which substitutes artificial flowers for real ones.

To learn to think for themselves is what women need as well as men, and this is best done in youth through experience and application of the knowledge acquired. The reason why most women know so little is that they derive no pleasure from stirring up dead knowledge which will never find its application in a definite object. With men it is different: their education is shaped more or less with a view to their work in after-life; thousands of men would not learn the hundredth part of what

they do, if they were not compelled by the necessities of their profession.

"Why must I study Roman History and Literature, mother?" asked a girl of fifteen years old, "it does not interest me at all." "Because you will hear these things talked about in society when you are grown up, and you will not like to be unable to join in conversation," was the answer of the mother, who fancied she was giving her daughter a first-rate education.

This sort of talk gives some insight into the mistaken ideas which prevail concerning the education of girls. Very many girls can give no better reason why they should learn this, that, and the other, but that they hope to shine in society, or at any rate not to appear ignorant and uneducated.

With how much greater zeal and interest would they pursue their studies if they could see some object in them, if they could, to some extent, at once apply and make use of what they learnt, and could feel that they really needed this knowledge in order to fulfil their part in life, as every boy feels more or less, that what he is learning at school will apply to his business or profession as a man.

However important Froebel's plan of instruction by means of personal experience and application, of original activity and production, may be for boys, it is still more so for girls, who have naturally less capacity for grasping abstract ideas, and stand in much greater need of practical execution and application.

"The Botany-lessons with the children in the Kindergarten are delightful," exclaimed a girl of thirteen years old, "but the classes with the botany master are very dull!" which means, "to learn about the nature and qualities of plants, by teaching the children and helping them to garden, gives me much greater pleasure and satisfaction, than to learn by rote a string of botanical names and classifications, as I have to do with the botany-master."

Our present systems of education are far from meeting these wants of female nature. But it is not in the case of female education only, in that of boys and young men also, much has crept in that is forced and unnatural in the extreme, and since Pestalozzi's time, no method of instruction has been hit upon, which, while maintaining strict harmony with the laws of nature, has made it possible to impart all the knowledge neces-

sary in the present age. And this never will be possible unti a different and a better foundation is laid in early childhood.

Let any school-boy be asked whether he would rather help work in the fields, or in building houses, or making roads, or remain in school over his Latin; or a school-girl if she would rather go on at her geography or take part in cooking, gardening, &c., and there is little doubt what the answer will be. If, however, the child's development has been helped on both at home and in the Kindergarten according to Froebel's method, if the capacity for right observation of the outer world, thorough culture of the senses, and clear mental impressions, combined with healthy development of the limbs, dexterity of all sorts, and love of activity have been reached to a certain extent before school-time, then the hours of study may, without detriment to the pupils, be reduced quite to a half of what they now are, and the other half be devoted to practical work, productive activity, by which the physical powers will be called into play. It cannot be too often repeated that education should begin with *doing*, not with *learning*, or rather doing and learning should be fused in one, and for this Pestalozzi opened up the way which Froebel has completed.

It is now-a-days recommended in many quarters that the education of girls should be the same as that of boys—science and classics perhaps excepted—and it is imagined that this would have a favourable result on the culture of girls. Nothing can be more mistaken. Granted that there are two sexes, and that these two sexes are born with different qualifications, they must be differently educated to fulfil their different vocations. We do not mean to say that girls should not be instructed in the same subjects as boys, but that they should be taught these subjects in a different way, adapted to the female character and disposition. It is an unquestionable fact that all school books are more or less written for boys, and with regard to what they need for their examinations and professions. For instance, there is not as yet a single history book which is really adapted to young girls.

This is not the place for entering minutely into the question of the reform of female education, but let me remark in passing that in order to obtain the greater capacity and clearness of thought which are justly demanded now-a-days, we must pro-

ceed in quite another fashion from what we have hitherto done, and that the only sure way to the desired result is by an increase of spontaneous activity, and by stimulating children more and more to think for themselves. Whosoever considers how much depends on the emancipation of the female intellect which is still fettered and enslaved, how by this means a new stamp may be given to the whole character of the world—by their educational influence above all—whoever considers this in all its fulness will not fail to own that the question of woman's education is one of the most important of the day, and is not to be dismissed with a few hasty remarks.

But if there is one thing more than another which will contribute to the emancipation of women it is Froebel's system of education. To take one important point, the mathematical grounding received in Kindergartens will make it enormously easier for girl's heads to acquire the logical acuteness which nature is supposed to have denied them. We have, however, yet no right to doubt the intellectual powers of women, or even to rate them below those of men, for women have not hitherto been allowed the training necessary for their complete development. Single exceptions are only valued as such, and are attributed to exceptional individual powers, without reference to the whole sex. It is still too much ignored that women are also human beings, and that as such they possess all universally human qualities, although these may be modified by the particular form of expression of the sex. To be a human being in the true and full sense of the word is to have conquered all one-sidednesses, and to have unfolded harmoniously in all directions. Thus the man has to overcome the roughnesses of a one-sided male nature, the woman the weaknesses of her female nature. But this is only possible when both natures have first developed fully in their own special direction; the man must first be a complete man, the woman a complete woman. It is only by the union of the two natures that the perfect human being is realised. The maturity of both sexes has for its task to express this perfect human nature, which is the climax of both sexes, the relative completion of their development.

When once men have fully recognised this truth they will certainly no longer insist that girls should be kept in a state of ignorance, in order that they may continue to be simple and

artless. They will understand that youthful artlessness has quite another foundation than ignorance, and that girls should above all things be guarded from growing into grey-haired simpletons or gossiping old maids! that in so far as women's powers are weaker than men's, *more* and not *less* care should be taken to develop them. In the domain of thought, as in all other fields of human work, the two sexes have different tasks to fulfil—both, however, of equal importance, and equally necessary for the well being of the whole. Female thought will find for itself different channels, will solve different problems than will male thought. In the reign of the beautiful, of the arts, we specially expect many services from women.

In our busy industrial age the tide is undoubtedly setting in this direction, though it may not be apparent at first sight. The necessity for affording women increased facilities of earning a livelihood, in order to ward off misery from millions of human beings, and to enable women to acquire the material independence, without which mental independence is generally very difficult of attainment, is a question which is occupying the philanthropic minds of the day, more even than the intellectual emancipation of women. Trade and industrial schools (Gewerbs-u Handel-schulen) are to be founded for girls as well as boys, and means of employment opened to the women of working-classes which have hitherto been closed to them.* All these efforts will tend ultimately to open the way to intellectual fields, but for the present it is to be feared that women will be carried away by the stream of modern realism and materialism; they are showing evident symptoms of a tendency in this direction. Those women, for instance, who, as in France and Belgium, serve in cafés and confectioner's shops, or manage a tobacco shop, or any other independent business, generally have a peculiar expression of their own, which is certainly more masculine than feminine. The one-sidedness of the tendency to exalt the capacity for material gain would certainly ruin all

* After the first experiments have been made with the industrial schools and other similar institutions contemplated for women, the public will inevitably be led on to see the necessity of providing for other necessities, and will finally acknowledge that these are fully considered and met in Froebel's system.

chance of the higher general culture of women, if there were not a counteracting force which calls out the poetical and imaginative side of female genius.

The educational mission to which Froebel summons women, deals with this very force, appeals directly to that side of woman's nature, which is the kernel of her being, and which alone can produce the highest and loveliest fruit of which she is capable; this force is love, and the holiest of all human loves, the mother's love. Whilst the child's soul is revealing itself to the mother, her own soul is at the same time opening out; while a place in the world of humanity is assigned to her, a place in which she has the highest duties to fulfil towards a growing human being, her own dignity of character is called out, and her heart is directed towards God, under whose eyes, according to whose will, she has to fulfil her office of priest to her child's soul —her own soul expands, and soars to higher regions. In like manner will the whole female sex be raised to the dignity of spiritual mothers and educators of humanity.

This, the true science of mothers, opens out to women nearly every field of knowledge, and those who are capable enough to go on further by themselves in this direction or that, as their educational duties may seem to call them, will find it a help in their wider efforts to have been as completely as possible fitted for the special duties of their vocation.

It will depend, in a great measure, on women themselves whether their true emancipation, *i.e.*, their elevation in the sphere to which God and nature calls them, is sooner or later accomplished, and they are placed in possession of the rights which an advanced stage of culture holds out to them. Only through their own higher fitness for their natural duties, will they obtain these rights, and with them the freedom to enter, as far as their strength and capacities permit, the fields of intellectual culture still closed to them, and to render intellectual services to mankind. This fitness, however, can only be the result of a better mode of education. Kindergartens (in the widest sense of the word) are the starting point to this goal, and at the same time the sphere in which the older members of the sex may carry out their share in the development of the human race, and in the amelioration of social life. To this new mode of education we look hopefully, for the *setting free* of the

female genius, for the production of the "ewig weibliche," which in the words of the poet, "Himmel anzieht." It is love alone which can do this; and the highest earthly love is love for humanity. This must be the inspiration of women as the guides and educators of childhood, this the high motive enabling them to call out and to foster the divine spark which is latent in every child.

CHAPTER IV.

FROEBEL'S "TRANSITION CLASSES."

ONE great objection to Kindergartens is that they do not fit on to the more advanced schools. There is no connection between the training which a child receives at a Kindergarten and that which he will get when he moves on to another school, and the continuity which ought to exist between the education of the earliest years and that of every successive stage of development, is broken. This is certainly not right, and it is contrary to the natural order of development: nature knows no breaks—or, at any rate, only apparent ones—one stage of development always prepares for and ushers in the next. It is obvious that there is no such thing as transition when a child is suddenly taken from its Kindergarten games and occupations and transplanted into the foreign atmosphere of regular school-work. The ordinary playful activity of children affords few, if any, points of contact for instruction, even when this instruction is object teaching in the fullest sense of the word. Learning, whatever be the method pursued, is always first and foremost mental action, and demands a certain amount of original thought, if it is not to be mere learning by rote or cramming.

The comparatively small number of people who think for themselves, and do not merely reproduce the thoughts of others would be a standing reproach to our schools were it not that there are other causes for this state of things. However widely the capacity for thought may differ in different minds, every healthy child is gifted with some aptitude for it, which may be

cultivated to a certain degree. *Thought* must have *experience* for its starting-point, whether it be the philosophic thinking of learned men, or the first simple thoughts of a child.

So long as children are left to gather their experiences for themselves, by chance, as it were, and in a confused manner, so long will they have a very imperfect basis for after-thought and instruction, and the playtime of the first years of life will be wanting in connection with the later school-years. It is only by carrying the systematic order of school instruction (which has a definite aim in all that it does), to some extent into the previous treatment of children, by so planning their infant-life that their earliest experiences and impressions shall be clear and definite, and of such a kind as to stimulate the thinking powers, that any such connection can be effected. Where there is continuous connection there must be a certain similarity and analogy; but the dreamy thoughtlessness of children cannot prepare for real thinking.

The Kindergarten system affords the means of guiding and sustaining the child's mental development from the very beginning of life; and that, moreover, in such a way that the instinctive efforts prompted by nature produce the destined result, *i.e.*, the development of the limbs and senses, and through it the first awakening of the soul. On this beginning depends the after-progress of the mental and spiritual life. Froebel's "Mutter-u-Kose-lieder," with their accompanying games and hand-gymnastics, are intended to serve this purpose during the first two years. In this book Froebel makes use of the mother's instinct of love, which shows itself in fondling and cossetting, which spares no trouble in its work of education, which is endowed with the power of understanding the child's inarticulate utterances, and knows instinctively how to play with it so that the object of childish play may be reached.

According to Froebel's idea, the mother's part is so to arrange and utilise the objects of her child's surroundings that they will awaken and gratify, *i.e.*, cultivate its senses: and cultivating the senses means rendering them capable of taking in or perceiving all objects in the outer world clearly and definitely, so that their images may be reflected in the child's soul, and arouse the power of imagination.

Now all objects are not equally fitted to accomplish this end.

Things of a very complex nature are not in the least suitable, nor a great quantity of things together. The Kindergarten plan is to begin with quite simple forms, the simplest of all at the very first; as, for instance, a sphere or ball. As all organisms in Nature are developed out of one original form, viz., the round cell, so the easiest progression for the knowledge of form is from this primary form.

It is difficult for the unpractised eyes of children to distinguish one form from another, and it is the business of education to facilitate this process for them; as, indeed, all education consists in facilitating and assisting the instinctive efforts of nature. This discriminating of form (unconsciously as impressions), can only be facilitated by placing next to the form first perceived one of a very different or quite opposite nature. The cube, for instance, with its flat surfaces, corners and edges, serves as an opposite to the sphere, with its unbroken surface the same on all sides. In crystals, the most elementary form is the sexagon, or cube. Wherever there are two different bodies (separated for analysis), for existing as opposites, there must be intermediary forms to unite them together, so that the connection which is essential to all understanding may not be wanting. Among the intermediary links by which all opposites are connected, there is always one principal one which lies at the middle point between the two extremes, and possesses points of similarity to both opposites. The form which connects the opposites of sphere and cube is the cylinder, which unites two flat surfaces by a round one.

Froebel's playthings, which are constructed on this principle, afford the simplest possible demonstration of this law of the "connection of opposites," and are thus a help to the distinguishing of form. But this law is the fundamental principle of all knowledge, and of all intellectual activity.

"And the new-born child is to grasp this philosophical abstraction!" we hear some of our readers scornfully exclaim. "To expect this would indeed be the height of absurdity!" We content ourselves with asking, in reply, "Is there, or is there not, any connection between the first unconscious perceptions and the following conscious conceptions and thoughts of the human mind?"

There can certainly be no question of *understanding* in the

case of the new-born infant, but of perception by means of the senses there undoubtedly is. Just as surely as the infant is aware of its bodily needs with regard to food, warmth, &c., so does it receive through its senses impressions of the outward world. Light affects its eyes in a different manner from darkness, one colour differently from another; the sound of a musical instrument makes a different impression on its ear than does the howling of a storm, its sense of touch is differently affected by a cold stone than by a warm hand, and so forth. These are sense-impressions or perceptions familiar in earliest childhood, and out of these perceptions the first conceptions and ideas arise gradually. Will any one deny this much?

Just as little as it is a matter of indifference for the physical health and development of a child whether or not it is provided with the food and clothing suited to its body, so it cannot be said not to signify to the mental and spiritual growth whether these or the other impressions influence it. And there is little doubt that means chosen with judgment, understanding and insight, will be better adapted to their end than those which are merely accidental. A child left to grow up without any means of receiving impressions from outside (shut up like Caspar Hanser, for instance, in a dark cellar), will not show any signs of mental improvement.

If there is continuous connection between the first perceptions of a young child and the thoughts of the mature man, for the reason that the development of the mind like that of all organisms of nature, proceeds systematically, it must be a fact that the beginning and end are linked together. The character of the first impressions received, whether these be vague and misty, or clear and sharply defined, whether orderly or chaotic, &c., must be of great importance as regards later thought, and must exercise an immediate influence on the first stages of more advanced thinking at school.

If this thinking is to be original, to be based on the earliest impressions and experiences of the child, the experiences and the thinking must correspond—they must be connected together.

Experiences can only be based on the things of the visible world. These things are only cognisable and distinguishable by means of their qualities. All things possess qualities, *i.e.*, form, colour, size, number, substance, sound, weight, taste,

smell, &c., only in different degrees and proportions. In order that the child may later cognise these qualities it must first receive impressions of them—and the character of these impressions will determine the later apprehension of them. Now it is just these impressions which Froebel's playthings are capable of producing with greater clearness and definiteness than could be the result of chance means. These impressions, moreover, must be conveyed in the first period of childhood, when they will be all the more lasting, owing to the smaller degree of resistance in the unconscious soul.

Facilitating the first perceptions of the qualities of things is not simply to begin with one object, and that the simplest; the same objects must also serve to make different qualities known. Thus the sphere or ball, while it gives the first impression of form, may serve also for the first lesson in colour. The six balls which are used for this purpose teach the colours of the rainbow, *i.e.*, their ground colours and their mixed ones; the ground colours are first shown one after another, and then between each of these the mixed colour which they produce together; for instance, red and blue (opposites), and between them purple as their connecting link. In this way a chord of colour is produced, and a simple chord of sound (the key-note, the fifth and the third) is sung in connection with it. All the balls put together make up the complete harmony of colour, *i.e.*, light. When the child has thus received impressions of all the other common qualities of things, he may be said to have learnt the elements of things, to have acquired a plastic alphabet, by means of which he may learn to read the book of the concrete objects of his surroundings—the first book which children should be taught to read.

We have not space here to give a complete theoretical exposition of the means which Froebel makes use of in his method; we shall simply attempt to trace the line of thought which refers the child's first studies back to its earliest impressions.

The mind of a child, so long as the child remains at the stage of instructive life, will not let itself be forced in this or that direction; its development follows the course dictated by nature. Now this natural course of development is always logical and reasonable, *i.e.*, systematic. The development of the human

being, however, requires to be assisted, and this, too, at its very earliest stages—if it were not so, there would be no question of education in earliest childhood. The weaker and less self-sufficient the powers of a child are, the more do they need help and support, or, as it is commonly called, education. This ABC of things is consequently more necessary in the years before school-time, than is the later ABC of letters for learning to read.

There can be no danger of artificiality if we follow the course of nature, and, like nature, begin with what is simplest, and proceed in a systematic manner to the more complex. And no reasonable person will, we think, deny that a child's mind must of necessity proceed in this manner, taking in first one thing and then another—not all at once—at first, too, the most simple things, and then the more difficult and complicated. At the same time it must not be forgotten that the child is not deprived by the Kindergarten system of the great and unregulated variety of the objects of his surroundings; and that the systematised play serves only to guide him in these surroundings. This play, moreover, retains itself the natural character of the unconscious, seemingly aimless sportiveness of infancy.

The primary shapes *observed* in the first period of life, and afterwards *handled*, will leave behind on the child's imagination a series of pictures which will be the basis for a series of thoughts, because the images follow a systematic, logical order, as does all thought. A right and logical development of the organs leads to right observation and comparison, and thus the first elements of all original thinking are mastered, and the Kindergarten system lays a foundation for the continuation of its inductive method. The law or principle of all activity, *i.e.*, the connection of opposites, which is innate in the child, becomes, so to say, stamped on its mind as a *sense-impression*, which is then made use of to serve the child as a key (see Chapter I.) in its productive occupation, in the construction of forms and the combination of figures.

The difficulty of arriving at a full understanding of Froebel's method lies in the fact that from ignorance of its practical application, its fundamental principle—which Froebel calls "the connection of opposites"—is always looked upon as a

philosophical abstraction only. From this point of view it would certainly seem monstrous to expect young children to understand or apply so abstruse-sounding a law. A few examples may help to show the fallacy of such an idea.

Our muscular system consists of expanding and contracting muscles, which in their functions of expansion and contraction, present decided opposites. The connection in which these always exist relatively to the whole organism constitutes the reconciliation of these opposites. Now in gymnastic exercises, when children are told to stretch out the muscles of their arms, and then draw them in again, would it be impossible for them to understand that these are opposite movements? The ground-rule of the science of gymnastics, in its whole scope, might especially be referred back to this law in question, for it is the law of all organisms.

Or, again, is a child incapable of understanding when he is told to place his little sticks and counters at an equal distance from the middle, above and below, and to do the same on both sides, in order to unite the opposites of above and below, and so form a regular shape? Or when horizontal and perpendicular lines are used to indicate opposites of direction, which can be connected by a slanting line half perpendicular and half horizontal? Or that in painting the opposites of light and shadow can be connected by the scale of colour.

The child *must* follow a rule if he is to construct and combine freely according to his own fancy, just as every artist, and every handicraftsman is bound by rules. But if there is any other rule better fitted to lead to original creation, let some one discover it and prove its superiority.

Now if children have been accustomed constantly to apply this law in whatever they do or construct, will not the same law be easily grasped by them when it comes before them as the principle of intellectual activity or thought? For is not the process of thought based on opposites, such as thesis and antithesis connected by synthesis? Can our minds distinguish and compare without contrasts? and can we draw conclusions from the things compared without connecting those things together?

But if this principle may be set down as the regulator both of physical and intellectual activity, it is essentially the

principle of natural activity, and consequently the universal principle of development, which consists in this twofold activity—and consequently also it must be adopted as the principle of all education.

With the same materials as are used in the earliest play-time, only multiplied and varied in due degree and sequence, the Kindergarten occupations lead on to the elements of labour and of art, and through these by examination and experimentalising, to the first elements of knowledge. On such a foundation a true method of school-instruction might undoubtedly be built up.

Even at the present day, in spite of the imperfect results of Kindergarten teaching, consequent partly on the imperfect earlier training of the mother, and partly on the want of simultaneous adequate co-operation in the home, even now it is often acknowledged that the children who pass into other schools from Kindergartens make more rapid progress than the other pupils. On the other hand the complaint is also often made that these children are "more restless and difficult to manage, and that they want to be always playing."

Before, however, condemning the system on the strength of such complaints, it is only fair to assure oneself by careful investigation, whether it is really the system that is at fault, or whether, perhaps, the imperfect carrying out of its principles in badly managed Kindergartens may not be the cause why the children, instead of acquiring the power of attention and concentration, learn to care only for play or thoughtless imitating, which is exactly the contrary of what is intended. It is only by carefully testing the results of a well-conducted Kindergarten, in which the system is rightly carried out, that a just estimate can be formed on this point; and when we say that the children are better prepared for school, we do not mean that they possess a greater variety of information, and more knowledge learnt by rote, but that their senses are better developed, their powers of observation more awakened; their practical skill greater; their sense of beauty more alive—all this, of course, in proportion to their age and natural capacities—and the little that they do know they know well and thoroughly. Their physical constitution, too, is generally better than that of the majority of children brought up in

towns, owing to the many exercises carried on in the open air.

It may also fairly be asked, whether the school itself is not partly to blame, if the free citizen of a little world in which the child's nature and requirements have been considered on all sides, does not at once find himself at home in his new surroundings.

The necessary order and discipline of the school is not unfavourable to him. With all the free movement that he enjoyed in the Kindergarten, he was, nevertheless, obliged to submit to a systematic order and regular division of time, and the discipline of limbs, senses and organs was thoroughly provided for by the systematic exercises. Neither is he wanting in the will to learn, for the desire of knowledge has been awakened in him, and even while at play he was always learning. But he learnt through working, through producing, through handling concrete materials, and he had the satisfaction of seeing at once before him the result of his activity, and he could share, to some extent, the delight of the artist. Now, however much scope for observation his new school may afford him—and the majority of schools do not abound in this—still he has not himself made the things that he sees, and consequently he does not understand their origin and construction; neither does he know how to use them since he has not made experiments with them. But all this is what he has been accustomed to. All his new occupations are much less vivid to him than when he could carry out his own ideas and fancies in his little works, and his companions, with the same materials, produced quite different results, with which he could measure and compare his own work.

All instruction that is accompanied by demonstration will be more interesting to a child brought up in a Kindergarten than that which is purely abstract, as, for instance, mental arithmetic, or grammar without concrete symbols, and during such lessons his eyes will be wandering round the room, taking in the outlines of the objects in it.

It may possibly be objected by many people, that it is an unanswerable argument against the Kindergarten system, that children who have been trained according to it, care only to occupy themselves with outward concrete things, and cannot be

got to think. But what if the time for thinking independently of the concrete objects, to which the thinking refers, has not yet arrived for the six or seven year old child? What if nature does not proceed quite so fast in this respect as school systems assume?

It is a well-known fact, that children who are not over-strained in their early years, learn double as much and as easily afterwards.

But there is another reason which may have something to do with the inattention or inertness which Kindergarten children show when advanced to other schools. Accustomed as they have hitherto been to a great deal ot physical exercise in the open air and at their gardening—the elder children never being allowed to sit still more than an hour at a time, the younger ones not more than half-an-hour without a break—it is not to be wondered at that after sitting still for several hours their limbs should become stiff for want of movement, their blood stagnant and in need of stimulus? These wants show themselves in restlessness, inattention and drowsiness. And it is just the most gifted and *energetic* natures which suffer most from the want of sufficient scope for their energy.

Who would pretend that it is natural for children of any age to sit still for seven hours a day in school? And sometimes even longer, if the time devoted to preparing for school is counted.

But it *is* natural for children of all ages "to feel life beat in every pulse," to want to put forth all their strength and energy in action of some sort or other, to breathe in pure air in full draughts, to exercise the limbs in running, climbing, jumping and swimming, and to hold intercourse with nature through flowers and animals; they are keen, also, to hear stories o "other children," of foreign lands and people and animals; or of people who lived before their time, and above all things, of God the Creator of all things. But all the time the hands are longing to be actively employed, the work-tools of the future want to be sharpened, to be cutting, boxing, folding, plaiting, building, &c., and the young souls long to see something beautiful, something useful, produced.

The best elementary schools, which follow Pestalozzi's method, make use of many of the same materials as Kinder-

garten's to illustrate their teaching. But they do not go beyond word-teaching—there is no scope for personal experience through the child's own senses, and according to his free inclination, there is not the same joy in the visible fruit of his own labours. The free constructing which goes on in the Kindergarten is missed by children at school; and for this reason, even the clever, wide-awake ones seem often weary and discontented.

Froebel's transition classes are intended to bridge over the gap which still exists between the Kindergarten and the school, to supply the needful transition and connection which there should be between all the different stages of development. They carry on the work begun in the Kindergarten with the same materials and on the same plan, but they introduce in addition teaching by words, and lead on gradually to actual abstract instruction.

In building, for instance (according to the Kindergarten rules), objects are reproduced in their rough outline—objects of utility and elementary architectural forms, as well as decorative forms, "forms of beauty," and the further development of the elementary architecture class leads to *regular architectural* forms constructed on right principles and mathematical proportions, which the children, their sense of size and number having been already exercised, attain easily to a clear and conscious apprehension of, and they are thus prepared for abstract mathematics.

The symmetrical architectural forms, which result from a successive series of paper-folding, approach very nearly to the designs of the industrial schools, and are supplemented in the cutting-out class.

There is no doubt, whatever, that for a boy destined for the profession of architect, or artist of any kind, the habit of original invention which is gained in schools where occupations on the Kindergarten plan are carried on, is of far greater value than the mere drawing from copies in the ordinary industrial schools. And the application of the elements of geometry is the basis of all the handiwork.

I will here give an example out of Kohler's papers on Kindergarten occupations. The title of it is, "The Folded Paper." The pupils in the transition class, each have in their hands a quad-

rangular piece of white paper. In the five lessons that have preceded this one, the sides, edges, corners and lines of the quadrangle (treated both as a square and an oblong), have been examined, named, and fixed in the minds of the children by questions put by the teacher. The sixth lesson proceeds as follows:—

The teacher: "The measurement of the upper with the under side of the square, and of the right with left side, showed that they were all equal to each other; it now remains to compare the right side with the upper side, and the left with the under. Now place these sides one upon the other, and see if they are not the same length. Lay the corners very exactly one over the other, and then fold the paper down. You have now produced quite another shape. How many sides has it? Count them and show me the number on your fingers."

"How many corners has this form?"

"A form which has three sides and three corners like this one is called a triangle. Name the sides of the triangle? In what direction does this slanting line run?" (The fold in the paper.)

"Now pay attention to the corners of your triangle. Are they all the same size as they were in the square?"

"Which is the only one of the corners that has not changed its size?"

"What has happened to the other two?"

"They have been divided exactly in two halves."

"As out of one right angle we have made two, each of these two must, of course, be smaller than the right angle. Every angle that is smaller than a right angle is called an acute angle. What, now, do we call these angles that we have got by dividing the right angle?"

"Acute angles."

"And why?"

"How many acute angles have we made out of one right angle?"

"How many out of two right angles?"

"Do you still remember the forms which we obtained by our former divisions?"

"What are they called?"

"Are these three forms different from one another or not?"

"In all the three ways that we folded the square, it was always divided into two equal parts or halves, though each time we got a new shape; these shapes must, therefore, all be the same size."

"We will now examine the folded paper a little more carefully. When I open it, what do you see?"

"Right angles and acute angles; horizontal, perpendicular and slanting lines, squares and triangles."

"Point out the acute angles, and name them."

"Count and show me the right angles."

"How many right angles have we divided into acute angles?"

"How many acute angles have we got out of the right angles?"

"Which sides form the square—and which the triangles? How much smaller are the triangles than the square?"

"Why? Name some objects in real life which are also triangular?"

"Draw on the slate an upright, a horizonal, and a slanting line; a right angle and an acute one; a square and a triangle."

In this way the geometrical figures are developed up to the Trapez, Rhombus, and so forth.

This example shows in a small way how instruction in the elements of mathematics may be connected with manual occupation, as, for instance, paper-folding. The attention of the children is kept fixed by their hands being employed, and the mental strain is lessened by the diversion of folding the paper and making the lines, and also by the comparative slowness of the course of instruction. And the fact that the same truths repeat themselves in different occupations and with different materials, gives more life and variety to what is otherwise a very difficult subject for children.

It will also, we think, be allowed that the slate or black-board on which the teacher draws the figures, and which is the only means for ocular demonstration which ordinary schools possess, cannot for a moment compete with the system of making children model and construct with their own hands, by which means continuous attention is compelled, whether the child be looking at the teacher or not.

The work of the transition classes, like that of elementary schools is generally to awaken and set free the organs, senses, and mental faculties, and to prepare the way for the future acquisition of knowledge, not to impart it; and before all things they should be careful only to choose such means as are not prejudicial to the physical or mental health. Our existing schools cannot be said to be faultless in this respect.

The assumption that in Froebel's system of occupations for children, the mathematical element always preponderates is entirely erroneous. In the modelling work, for instance, this is certainly not the case; here the artistic element prevails, and the incidental observation of size and number at first occupies the senses alone, and it is only later, after the thinking powers have been developed, that it leads on in regular transitions to more abstract mental effort.

It is necessary for the harmonious development of all the powers and dispositions that one or other of them should preponderate according to the particular age of the child, but the will, the feelings and the thinking powers must be set in activity from the very beginning. Froebel's system, therefore, also takes into account the nature of the mental powers at the age when fancy and observation prevail, and should be most considered.

The modelling in clay, for instance, which in the actual Kindergarten is used for representing all kinds of little objects familiar to the children in their surroundings, in the transition classes deals with the elementary forms of crystals (those of stereometry also). The road to a wider artistic culture, for the sculptor especially, is through various series of beauty-forms resembling the customary architectural ornaments, such as rosettes, capitals, leaves, &c. Either potters or sculptors may be the result of this training.

The occupation of stick-laying prepares the way for drawing straight lines, and laying circles (whole, halves, or quarters), for round lines. The little hands that are still too weak to guide a pen or pencil, can easily, by laying and putting together these little sticks, represent the outlines of different objects, and thus exercise their eyes in seizing form and symmetry, and their powers of observation at the same time. In the transition classes this occupation is carried as far as to the representation

of landscapes, and the combination of the most manifold objects. The lessons in counting and adding up, which have been given by means of these little sticks, go on to the more advanced elements of arithmetic, to fractions even, which are learnt in a practical way by breaking up the sticks into different parts. Letters are also taught by this means, the children being made to construct them by putting sticks together, and spelling and pronunciation are combined with this lesson.

It would not be easy to invent any better means than these little sticks for teaching the beginning of arithmetic, writing and drawing.

The occupation of paper-plaiting, too, which is a universal favourite among children, is of use in drawing and counting, inasmuch as it trains both eye and hand for the construction of all sorts of shapes. The continuation of this occupation in the transition class follows naturally out of the beginning made in the Kindergarten, and may be profitably combined with actual weaving.

In the occupations enumerated we have seen the first elements of drawing, which is so important for every handicraft, industry, and science, introduced in all manner of ways. In the Kindergarten this branch is carried as far as drawing on a slate (in the case of the more gifted children, on paper), which is marked with perpendicular and horizontal lines as a guide in linear drawing. The forms and figures—constructed entirely of straight lines—can only give rough outlines of objects. The Kindergarten drawing lessons could only extend to the first simple series, and original designs embrace only a very limited area. But the transition class, after the first preparation, may lead on to real artistic work, if only there exist any natural capacity for it.

Froebel was of opinion that all cultivated people should possess so much skill in drawing as would enable them to apprehend objects rightly, and to derive enjoyment from art, even if they are not gifted with much power of production. He considered it of the greatest importance that children should acquire a certain degree of proficiency in drawing before learning to read and write; he held that the representation of real, concrete things should precede that of symbols, such as letters and words. For this reason drawing forms an important part of the transition class, which is intended to prepare for every branch of this

art, with special attention to technical drawing. The cutting-out class, too, for the same reason, concerns itself specially with drawing.

Any one who is acquainted with Froebel's method of lineal drawing will have observed that here, too, mathematical figures (represented by lines in the network) preponderate, and that from these (as the skeletons) he leads up to forms of beauty, or finished artistic forms. Mankind proceeded by a similar course; the drawings of the ancient Egyptians contain nothing but straight lines, and consequently angles and mathematical figures. But in Froebel's opinion there was another reason why in drawing, as in all the other occupations, the first stage should consist in plastic construction, in the representation of real objects, and of such especially as by their symmetry and harmony appeal to the artistic sense; and the reason is, that working and learning are thus closely combined—the intellectual powers are divided between the mathematical principles and the plastic occupation.

The mental powers, moreover, are kept in constant activity by the combination of *parts* into *wholes*, which the invention of figures necessitates.

By grounding the beginnings of knowledge, and of the first productive work on the method of procedure of nature, on the law called by Froebel "connection of opposites," which prevails throughout nature, the human mind is led to the knowledge of its own and all other activity, and enabled to grasp the principle of all work.

In a universe which is the work of one and the same Creator, there can only be one fundamental principle, according to which the development of the organisms of this universe must proceed. And as the human mind can of itself discover nothing really new, nothing absolutely different from what the Creator of all things and man's educator has already created and implanted as conceptions in the soul of man, it follows that the works of man, too, cannot be produced on any other principle than that by which the works of nature are produced, and according to which man's own development and activity proceeds. This truth holds good, however various may be the outward embodiments in which the principle is expressed.

If, on the other hand, work, or productive activity, is to be a

means of mental development, mind and hand must act in unison, according to rules based on the same fundamental principle, and which shall be gradually grasped by the consciousness, and applied consciously to a definite end. Either such a principle can be discovered and applied, and become the foundation of a true science of work, or it cannot; in which case no science of the kind is possible.

Froebel's transition classes provide all the necessary conditions for a thorough education for work; and one which shall meet the wants not only of every industrial or artistic profession, but of modern society with regard to every cultivated human being. A school based on the above principles would be able to put each one of its pupils in a position to take up any branch of work as a means of livelihood, even in later years, if necessary. And amongst all the provisions which society is called to make for the education of its members, there are scarcely any more necessary than those which secure them the means of maintaining existence. There can be no true security for the State in the present day unless each individual awakes to the consciousness of his own productive power, and is rendered capable of using it for his own and society's good.

These transition classes aim, also, at the further cultivation of the feelings and the religious sense by means of songs on the same plan as the early Kindergarten ones, but of a more advanced character, and accompanied by instrumental music.

The cultivation of the little flower beds is the first preparation for gardening and for agriculture.

The physical exercises, begun in play, go on to gymnastics, swimming, riding, and dancing. With these are connected regular excursions in the neighbourhood, both for botanical and zoological studies, as an introduction to geography, for which a knowledge of localities, of different soils and their products, &c., is useful.

The study of history begins with narratives selected out of the Bible, and descriptions of prominent events in general history, adapted to the age of the children and illustrated by pictures.

The religious element—fostered from the beginning of life in the family, as in the Kindergarten, by prayer, by the contemplation of nature, by song and narrative, acquires a more positive basis in the transition classes by the addition of Christian

truths (Jesus in his childhood being always the central figure), with the reading of suitable chapters from the Bible, and hymns of a more distinctly religious character. More time is also given to worship at the beginning and end of the day's work, and more seriousness thrown into it. This side of education, which Froebel considered the most important, can only be fully understood by a more thorough examination of the whole system than is possible here. The true Kindergarten, such as Froebel conceived it, is so completely imbued with a religious atmosphere that everything in it helps to lead the mind up to God, to hallow the children's thoughts and feelings, and to prepare them for the reception of the actual substance of the Christian faith. *To prepare them*, be it noted, not to impart it to them already, at an age when they are incapable of grasping dogmatic teaching, which is to them but empty words.

People in general have hitherto but little understood how to awaken the religious sentiment in children sufficiently to form a basis for later teaching. Only a few mothers here and there—and rare exceptions they are in the present day—have discovered the true way of leading their children's hearts from the beginning of life to God and the things of God. And it is a task which Froebel assigns pre-eminently to mothers. What the best and truest mothers do by instinct, Froebel would make it possible for all mothers to do, by supplying them with the needful guidance, for understanding and satisfying the soul's needs in this direction.

Nearly all the means which Froebel recommends for the spiritual development of the child, lead directly or indirectly to God—but always in a suitably childlike manner. At the present stage of the progress of the human race nothing can or should be left to mere feeling or instinct—least of all the most sacred needs and welfare of the child's soul. Mothers, therefore, must accept in this direction also the necessary instruction.

Whether Froebel's method of religious instruction is or is not better than the ordinary one pursued in infant schools and other similar institutions may easily be determined by comparison of the children trained in really good Kindergartens with those belonging to other schools. Where children, at an age when they are seldom capable of dissimulation, are seen to exhibit the most earnestness, reverence and piety, during prayers and singing of hymns, or while contemplating the works

of nature there we may be sure that the right method of training prevails. A considerable number of parents and teachers have given their verdict in favour of the Kindergarten system, in this respect at any rate.

It must, however, always be borne in mind that the religious instruction both in the actual Kindergarten and in the transition classes is only preparatory. What is of most importance in early childhood is the general atmosphere of the surroundings. If this be truly religious—as it must be in a Kindergarten organised thoroughly according to Froebel's ideas—the first foundations cannot fail to be laid in a right and natural manner.

It will be seen from the foregoing remarks that Froebel's transition classes comprise all the principle points of elementary schools, only they deal with them differently, inasmuch as learning is always combined with hand-work. The industria school, and the school properly so-called, are both represented in an elementary stage, and in combination with one another. Later on they will be separated to suit a riper stage of development.

CHAPTER V.

The Kindergarten System and Industrial Schools.

The Kindergarten movement has no need to busy itself with creating industrial schools, for these have existed in different forms for nearly a century. They exist, however, apart from the grammar schools, and are not, as they should be, closely connected with them by means of a similar method. The only way of properly reforming these two classes of national schools, and adapting them to the modern relations between labour and labourers, is by bringing them into organic connection with one another. But this can only be accomplished by applying the same principle in both; and this principle must be the one which underlies Froebel's system, *viz.*, the combination of mental and physical activity, in practical work as well as in learning.

The great majority of existing industrial schools, are training institutes for particular professions, and intended for pupils of more advanced youth. Such, for instance, are our trade* and industry schools, agricultural schools, apprentice schools, and many others. The attempts made by Pestalozzi, Fellenberg, Dehrli, Salzmann, Wilderspin, Lancaster, Owen and others, to turn hand-work to account as an educational means for children, have met with scarcely any support except in "Refuges" for deserted children. The model institutes of this kind are the two "Mettrays" in France and the Netherlands, the "Rauhe Haus" in Horn, the Institution at Ruysellede in Belgium, the agricultural schools in England, and so forth. The "Pestalozzian institutions," which have greatly multiplied of late, have been hitherto the only industrial schools which have admitted quite little children—unless they were deserted children. But in all these institutions manual work is not combined with mental instruction. Work-hours and lesson-hours are entirely separate. Moreover, work is regarded less as a means of general culture than as an instrument for bread-winning or as reformatory discipline

In the Mettray, at Tours, as well as at the Mettray in the Netherlands (an institution founded by the well-known philanthropist Swinzar), the larger number of the working-hours are devoted to agriculture and handicrafts. A very short space of time remains over for mental instruction, and if we take also into account the defective preparation of the pupils entering the schools, it will be seen that these schools cannot possibly afford that degree of intellectual culture which the demands of modern civilisation render necessary, even for artisans.

In order that manual work may serve also as intellectual training already in childhood, say up to the twelfth year, it must not be made a mechanical occupation in which the mental powers have no share, for up to this age it is essential that the development of soul and body be *all round*, *i.e.*, no one part should receive more attention than another. And if work is to be a means of general development, it must be capable of application to children of all classes, and be a preparation for any and every position

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* Die Gewerbe-u-Industrieschulen, die Ackerbau-schulen, die Lehrlings-schulen.

in life. Now these ends cannot be attained either by the existing industrial schools, or by industrial schools of any sort, which do not provide that manual and mental work should go hand-in-hand.

To accomplish this has again and again been attempted during the last hundred years, because it has come to be recognised how unnatural it is to separate intellectual and physical activity in childhood, and how the physical health of children suffers from the increasing strain which school-work makes on their mental powers. On the other hand, the exigencies of poverty have caused the children of the lower classes to be trained with a view to their early gaining a living. This was the principal motive which determined Pestalozzi to make the children in his pauper schools work with their hands. At the same time, however, he was fully aware that such work, however well fitted to cultivate manual dexterity, and to prepare for the practical domestic occupations of life, was not sufficient for general educational purposes, or for moral culture. He, too, sought to discover an universal principle of activity, which might be applied both to physical and mental work, something akin to what he called, "The principle of all organic life;" but he did not succeed in finding what he sought.

In all the schools in which it was customary to carry on various kinds of manual work, there was not sufficient time left to get through the amount of book learning which is more and more insisted on, even in pauper schools, and so it came to be recognised that if the children were really to profit by their school years, they must have some preparation also as regards manual dexterity and the technicalities of industrial work, before entering school. The realisation of this idea, *viz.*, by training children through their play, was first made possible by Froebel.

Fourrier, too, in his "System of Social Reform," places work as the chief educational means, and insists that the earliest games of children should be used as a preparation for it; and this specially with a view to discovering early the natural capacities of children for particular vocations.

He recommends, for instance, that quite young children should be taken into different sorts of workshops in order that their bias for one or other of the handicrafts should have an

opportunity of pronouncing itself. The particular kind of work that any child happened to take a special fancy to should then be regarded as indicating his special aptitude, and he should be made to exercise his powers in this direction with materials and instruments suited to his age.

The desired end would not, however, be reached in this way; for the little children not understanding in the least what they were looking at would only be attracted by the outward appearance of the stuffs and products, and their real industrial tastes and inclinations would not be called out at all. Moreover, the practising of work beyond their capacity would scarcely produce in them any mechanical dexterity, and the continuous repetition of the same movements at the same work would only call into play some of the senses and organs, while the others would remain uncultivated.

The harmonious development of all the powers and dispositions, which Fourrier, too, considers of great importance, would thus be checked from the beginning. The young unpractised limbs of little children are wanting in the muscular force necessary, even to imitate, with childish work-tools, the mechanical actions involved in most handicrafts. And as to the mental powers, they would remain completely dormant in all this mechanical work, and not even have the opportunity for collecting a few experimental facts.

We might give many other instances of the mistaken means by which Fourrier proposes to accomplish his end; but at the same time we must not fail to recognise the many great and true opinions, and thoughts of genius very often, which are closely bound up with so much that is erroneous, and also the frequent coincidence between his and Froebel's ideas, although the two men knew nothing of each other. If Fourrier's followers and disciples would take the trouble to make themselves accurately acquainted with Froebel's system they could not fail to be convinced that the Kindergarten affords the right means of carrying out whatever is true in Fourrier's theories.

In the Kindergarten, for instance, the industries which are to be carried on in after-life are not practised as such, but every limb, every sense, every muscle and every nerve, is set in action, and the general manipulations common to all handicrafts

are practised. The young child cannot fell and saw down trees, or break stones to build with; and, therefore, beams and bricks are given to him, but he is left to experimentalise with them according to his fancy. He cannot carve wood and stone, but he can cut up paper, leather, and other soft materials; he cannot chisel in marble, but he can shape soft clay; he cannot handle a plane, a hammer, and such-like instruments, with any profit or result, but by using a slate-pencil, a pair of scissors, or a pin for pricking out, he may acquire the general kind of handiness which is so desirable.

But the manual dexterity which is necessary for the mere mechanical part of handiwork is only part of the culture which should be given to every child. Unless their sense of beauty be awakened, and their minds opened to elements of art, their work will be of a nature to destroy all intellectual life. The aesthetic culture which, according to Fourrier, is to be arrived at by the mere contemplation of art, and the hearing of music, the Kindergarten effects by means of the pupil's own productions.

Another of Froebel's fundamental principles, viz., the analogy between the development of the individual and that of the human race, had also been struggling to assert itself before Froebel's time. Herbart was one of its advocates. Campe, too, in his "Robinson the Younger," has represented the efforts of mankind after self-culture, by the inventions, discoveries and enterprises of a single individual, and has thus produced the most useful book that could have been written for children.

But, however useful it may be in many respects for children to re-enact for themselves the events of his life—to build Robinson's hut, construct his fortifications, make his fishing-nets, rope-ladders, &c., the general preparation necessary for every kind of work cannot be acquired in this way. And just as little in this way can the earliest stages of human culture be lived over again by the children. But what can be done by this means is to lay a certain foundation for understanding the history of human culture.

Froebel, too, used to make his pupils at Keilhau act out the life and adventures of Campe's "Robinson Crusoe," and that possibly in a more complete manner than has ever been effected else-

where. I was myself witness there of the mimic storming of a city which was a perfect model of one of Robinson's. The only object, however, which Froebel had in view was to enable the childish imagination to practise itself in acting out the stories that are told. Human work in general cannot be practised in this manner, either with a view to technical skill, or to mastery of material, or to theoretical understanding.

Suppose that different historical epochs were represented in the same fashion, it would still always be a kind of play-acting, not necessarily without any use at all, but certainly not conducive to the desired end. The young child is deficient in any standard whereby to realise historical epochs, and it does not live them over again, however much it may imitate them. It is not possible to enable a child to live through the patriarchal age, the crusades, or the reformation era.

Taken in Froebel's sense, however, this idea has a very different meaning, and must be carried out in a very different manner.

The great typical facts of human existence, those facts which have been realised through humanity, *i.e.*, the family, the State, the Church, which make human society what it is, and without which it would not be thinkable, however much these institutions may vary in their outward form of expression, and become modified in the course of their progress, these facts are undoubtedly an integral part of child life. As each simple acorn contains within itself the possibility of an oak-tree, so in every child are found all the characteristics of its race, or of human existence, with this difference only, that the capacity for development increases with every new generation.

The instincts of the child must consequently pronounce themselves in a manner analogous to what has gone on in the case of mankind. As mankind occupied itself at first solely with self-preservation and the gratification of the physical necessities, so is it with the young child, which at the beginning of life is only conscious of itself and its own wants. In the early age of unconscious, merely instinctive life, the human being is a complete egotist striving with all his energies only to keep himself in existence. The instinct of self-preservation presupposes all the instincts which relate to material needs, such as the instincts of habitation, of food and clothing. With the first awakening of

the higher or spiritual impulses, humanity first began to recognise the family relations. The child, too, at a corresponding stage, and that after a few months of existence, enters into relation with its family, beginning with the mother.

From the mental development which ensues, result the highest impulses towards the good, the true, the beautiful; and these lead up to science, art, morality, and religion.

Out of the instincts of material self-preservation there arose in the stage of consciousness—or civilization—agriculture, and all that it entails with regard to natural products, industry, trade, commerce, &c. Out of the family or social instinct, arose the communal life, the nation, the state, civil rights and all that concerns moral life. Out of the instinct towards goodness and truth, sprang art and science ; and out of the religious instinct resulted the Church.

These instincts which, in the course of their development, have brought about the civilization of human society, must necessarily manifest themselves in the child from its very cradle. It is the business of education to understand the nature of these instincts, and to help them in the realisation of their endeavours, and thus to lead the child on by gradual development from the state of nature to the highest point of contemporaneous culture.

The form in which the child's instincts, or its activity, express themselves, is play. And it is this fact which constitutes the great significance of childish play.

The instinctive life, as such, is confined to the very earliest period of child-life, and for this very cause this period of existence is the most important as regards education, because with the first development of the instincts, the foundation is laid for all later training. At this stage it is the force of necessity, of natural inspirations, as it were, not personal will which rule supreme ; and therefore Froebel insists that this is the period when education should least of all proceed arbitrarily, but that it should follow the indications of nature which alone point out the right road.

To what extent the nature of the child is in its normal condition, or in an abnormal more or less degenerate state, owing to inherited faults, mental, moral or physical, is a question which cannot possibly be entered into here. But Froebel certainly does not assume—as many people, Fourrier amongst

others, have accused him of doing—complete purity and perfection in child nature. A child does not bring with it into the world absolute moral health any more than it does perfect mental health. But faculties and dispositions that are still wholly unawakened cannot be called either good or bad until they have pronounced themselves in this or that direction. And it is because under any circumstances whatever they will naturally manifest themselves imperfectly, and have a tendency to aberration, that education is needed from the very beginning. Instincts which only leant towards what is right and good would not need guiding and educating.

Those who are of opinion that in the first months, and even years, of a child's life everything should be left to nature—*i.e.*, to chance impressions, must, if they are to be logical in their opinions, believe that every child brings with it into the world only good dispositions; whereas (strange contradiction!) these are the very people who hold most rigidly to the doctrine of original sin. Another proof of how little human nature, more especially child-nature, is yet understood, and of how much need there is of a clearer light to illumine this dark region!

The question is no less a one than of raising the psychology of childish instincts into a science, a science which hitherto has not existed. Froebel has shown a deeper insight into the matter, than any thinker before his time, and he is the only one who has produced a practical method for our guidance.

But because the ground he goes over is so little known he is perpetually liable to be misunderstood, or not understood at all. With regard to his Mutter-u-Kose-lieder for instance, it seems to many people almost insane, to seek for a deep meaning in the instinctive utterances of children, and to see in them the germs of future conception and ideas.

Froebel explains very little in his own writings, and does not once make use of the expression: Psychology of childish instincts—nor even of another expression we have often used, "Principle of human activity," but no one who has fully mastered the logical chain of ideas, which at present are only completely expressed in Froebel's system of playthings, can fail to recognise that the elements at least of such a science are here treated of.

And is it really so utterly absurd to pretend to see indications

of higher spiritual instincts, in such childish utterances as the following. To discover for instance in the tendency, common to all children, to put into their mouths any object that they can get hold of, the first manifestation of a desire to understand the nature of things? It is an undoubted fact that the so-called utterances which are common to all young children are stimulated by one and the same purpose of nature. That in the case in point the desire for bodily nourishment must not be set down as the inspiring instinct is shown by the fact that children will generally throw or push away anything that is given them to eat, if any non-edible object with which they happen to be occupied is taken from them, and will often cry to have the latter given back to them.

The physiological explanation of this according to Froebel is that while the tongue as the organ of the sense of taste is the first to be developed by means of the process of bodily nourishment, this same organ also subserves the instinct of desire for knowledge. Just as blind people endeavour to gain a knowledge of colour by means of the sense of taste, so young children strive by means of the only organ which is as yet to any extent developed to make themselves acquainted with the objects around them. Quite unconsciously, of course, and without any definite object—instinctively or intuitively.

The assertion that the cultivation of the sense of physical taste is the precursor of the æsthetic taste or sense of beauty, because everywhere there must be analogy between the physical and mental functions and their cultivation, will perhaps be received with equal scepticism, and it may possibly be considered sheer arbitrariness to trace the first instinctive yearnings to investigate causes to the fact that all children try to find out the reason of the motion of any object, whether it be the pendulum of a clock, a weathercock, a ball spinning on a string, &c., &c.; or to pretend that their physical sensation of pleasure in light, and in all light and shining objects, such as the moon, clear water, and so-forth, is the forerunner of the spiritual instinct which expresses itself later in love for abstract truth and purity, for all that is highest and most ideal.

No one doubts for a moment that mind and body act distinctly one upon the other, and are dependent the one on the

other: but how would this be logically possible if there were not a direct kinship or analogy between their manifestations? If man is to attain to a knowledge of himself of his innermost being, it can only be through a comprehension of the relations of his organs to the mental and spiritual forces which govern them. That these have only been very imperfectly understood hitherto cannot be a reason why they should never be better understood. It is only a comparatively short time since the sciences of physiology and anatomy have enabled us to understand in some measure the working even of our bodily functions and organs.

Were we to deny to the instincts of the child any significance with regard to the later mental development and its influence on the life of society, we could not consistently see in the instinctive utterances, movements, &c., of a young animal a preparation for its later existence. The gambols of young animals prepare them for the particular mode of life of their race, just as the instinctive games of children are an expression of the life of humanity; this cannot be doubted, and is, indeed, self-evident. Thus the instinct of habitation moves children to dig holes in sand-heaps, or, with chairs, &c., to construct themselves a house in the corner of a room, or to mark off their own little garden with sticks, &c., &c.

Mankind in its infancy dwelt in holes in the earth or caves, until the instinct of habitation caused the first huts to be erected. Then, after the family—the domestic hearth—had come into being, towns were built, and later still tracts of land were divided amongst different peoples or nations. Do we not thus see family love gradually expanding into the love of country, which is often strong enough to lead to the sacrifice of life? And shall it be said that there is no connection between this (equally animal) instinct which drives men to protect and hedge in their own habitations, and which makes those habitations dear to them, and that high feeling and noble sentiment which will give up life itself for the sake of country? And is it so altogether absurd to try to trace the germ of the man's love for his country in the first childish indication of the instinct of habitation.

If there is any connection between the course of development of the individual and that of humanity (and this at least

cannot be doubted), it must be traced in the direct and universal utterances of both: and thus in the childish instinct for producing and constructing we have the germ of the artistic sense, as the desire to investigate everything and penetrate into hidden secrets, leads on to knowledge and science.

To make one self acquainted with this child-soul in order to raise it from the very first out of the lower sphere of the senses into the higher one of the spiritual or ideal world, and while gratifying the instincts which conduce to physical maintenance to consider at the same time those of the soul, herein lies the secret of an education in harmony with nature, and the one starting-point of all education.

The analogy between the course of the child's development and that of humanity can, however, only be taken broadly in its application to education. For instance, the fact that humanity in its infancy had need of great physical exertion, that fighting and wrestling were necessities of life, and that its first achievements were the result of physical labour—this fact should teach us that our children, too, have the same needs, and that plenty of physical movement must be provided for them; that more of their time should be spent in riding, swimming, gymnastics, gardening, &c., than in sitting still on school benches.

The fact that infant humanity collected together its first knowledge from observation of the phenomena of nature, and through experience in the use of the products of nature, should teach us that our children must first be brought into contact with nature in order that by their own observation and experience they may acquire their first knowledge of life and of the world, that they must learn first by personal activity and work, not by word-teaching and study.

The further truth that it was only after a long period of physical labour and experiences in the use and management of material things, that systematised thought, knowledge and judgment came in, should be to us a proof that our children ought not to be crammed with abstract truths and statements before they have acquired some knowledge of life and its realities; that boys and girls of fourteen or sixteen should not be made to occupy themselves with philosophy, that their thinking powers and their own wisdom must first have attained some degree of maturity before the highest results of human thought are sub-

mitted to their criticism, and that they should not be encouraged to stand forth as sound and experienced thinkers before they have even mastered the ABC of a world-philosophy of their own, and learnt to deal with truth independently.

Only in some such general way as this can the historical epochs of human culture serve as a guide to individual education, but the most important point must always be the consideration that humanity in its uncultivated condition expressed itself by the works of its hands, and not by letters: and that consequently before our children are instructed in the knowledge of letters, which were not invented until centuries after the first beginnings of human culture, they, too, must have produced a series of works with their own hands.

First concrete productions, beginning with the simplest and rudest forms, and proceeding to the most developed and complicated; then pictures which shall develop into emblems; and then finally the symbols for pictures and objects, which are called letters; this is the natural course which the history of culture points out. Were not the earliest letters invented by the human race—the hieroglyphics of the Egyptians—pictures?

It is only in the utterances of the instinctive life of childhood that education can find its true starting-point, and only in the mode of development of the human race do we find a clue to the right management of these utterances. Nature, too, gives us no other help or guidance for the care and management of her products. If we want to know how to treat any particular plant we must inform ourselves as to the conditions under which its species has developed; the same course has to be pursued in the case of animals. But not only does the instinctive life of the child afford the best clue to its general development, as expressed in its race or in humanity, the personal, individual life which belongs to each separate human being can only be rightly understood by a study of the outward utterances in which the impulses and inclinations manifest themselves. The cause of the want of originality amongst human beings—of originality in the highest sense of the word—lies in the suppression or hindrance of, or, at any rate, in the little encouragement given to, the earliest utterances of children. If all, without exception, are born with the same instincts, these instincts exist nevertheless in different degrees of strength in different

individuals, and in the most manifold combinations. The individuality of each one arises from the particular dispositions, talents, and powers which predominate in him, and it is just these which the childish utterances clearly express. If these are not attended to, their development will be either weak and imperfect, or altogether suppressed.

It is precisely at this point that our modern systems of education are weakest; they are wanting in the means of calling out the individual characteristics at the beginning of life. This is only possible when the young child is enabled to express itself through the work of its own hands. It is because Froebel's system makes this possible that it not only does not obliterate the special stamp which each individual receives at birth, but, on the contrary, brings it out with the greatest distinctness.

Froebel has thus established a new starting-point for education, such as none before him had discovered. How far his predecessors had worked in the same direction is beyond our present consideration. Most great discoverers owe their best inspirations to the abortive investigations or experiments of predecessors; there must, however, be one who takes the last step to the goal. Here, however, it is not the discoverer, but the thing discovered, which we are concerned with.

And this discovery, which holds out a means for rightly training the culture-instincts of the human being in the first unconscious period of infancy, affords in addition the best help to moral culture. For if the satisfaction of the higher, the spiritual needs, be neglected, a lower and merely sensual gratification will be sought after. It is a fact of common observation, that children who are left without interesting occupation, want to be constantly eating. Or that young people can be drawn away from coarse sensual enjoyment by artistic pursuits and pleasures. Either ideal or else sensual gratification is the alternative. To strive after contentment is the destiny of man. And because it is always assumed that in earliest childhood there are no spiritual needs, but only material ones, and these are the only ones that people attempt to satisfy, the sensual nature easily gains the mastery. A right and healthy discipline of the senses consists in fitting them to serve as organs of the spirit, and by this means sensuality, or the abuse of the senses for mere physical and material enjoyment, is checked.

What is it that constitutes morality; but a right balance between the necessities of the soul and those of the body, and the self-mastery which knows how to preserve this balance? And this self-mastery can only be gained by the acquirement of good habits, the foundation of which must be laid in childhood, in the period when the instinct-life dominates. Morality has always to strive after the suppression of impulses and inclinations which draw us away from a higher destiny, in order to gratify the lower or animal nature.

Those organs of the human frame which are most set in activity are the ones which will gain strength and predominate. Thus if children are allowed to gratify the desires of the palate unduly, their love of eating will become excessive, and they will develope into epicures. If, on the other hand, the bodily organs are kept more or less in artistic activity, artistic inclinations will be called out and predominate. Activity is thus the chief means of preserving the balance between the physical and spiritual wants. It is only by a due activity of all the organs and senses, in proportion to their importance, that the moral powers can strengthen and attain to perfection. It is the business of primary education to stimulate this activity, and to exercise the organs with a view to it.

Froebel's "Mutter-a Kose lieder" supplies mothers with hints how the first little childish games may serve to direct the child's attention to many natural phenomena, to the different handicrafts of men, and to the principal motives of human action, and show how the child's earliest activity may be connected with its play. By such exercises the child's instincts of culture are awakened, and they become strengthened by continued occupations of a corresponding nature, until they develope into capacities for actual work.

But that work should be voluntary spontaneous activity, *i.e.*, carried on from inclination and love, this is the first condition of its being in the higher sense a means of education and moral culture. The slave who is lashed to his tasks will certainly not derive from them the same moral benefits as the artist who performs his work with the highest intellectual or spiritual enjoyment, or as the father who, out of love for his children, toils in the sweat of his brow.

The only hope of making activity, and later on real work,

pleasant to children, is by a right and timely gratification of their active impulses in accordance with the requirements of their nature. And this nature will not endure to be strained beyond its powers, or to be compelled to a one-sided and mechanical activity, but requires to work with the forces of body and soul simultaneously, and to see a real and tangible result of its activity.

To leave the childish instinct to itself cannot produce a satisfactory result, as in the case of animals. The fox builds its hole, the bee its cells, the swallow its nest, with faultless exactitude, and mathematical regularity once and always. And why is this? Because their natural instinct contains within itself the guiding law, and the laws of nature never fail to accomplish their end.

The human being, however, destined to conscious knowledge and action, must go through an apprenticeship of error and failure, in order to accomplish his destiny. But the right guide of the childish instinct can be no other than the same law which leads the instinct of the animal unerringly to its goal.

It is the property of genius, also, that it has an intuitive sense of the laws of its productive activity, and that it works unconsciously in accordance with them. The improvisations of musical geniuses accord with the laws of harmony, even though they have never studied thorough bass, just as the notes of the nightingale make harmony and not discord; for the law of harmony rules in nature as well as in the mind of man. But in order to compose an opera or an oratorio the greatest genius needs a systematic knowledge of the laws of music, and must have mastered the science of harmony.

If a child's powers are to produce the results which its instincts crave after—results which will satisfy it—its unconscious action must be guided by the law of all production. At the same time, the child will remain quite unconscious of the law—just as the untrained musical genius is—and will work in accordance with it, without understanding its why or its wherefore.

Every healthily born child brings into the world with it some slight spark of genius—for what is genius but the preponderance in greater or less degree, and in whatever direction, of some one power or capacity for production. Every human

being possesses some special endowment which is the strongest of his powers, and the development of which may lead to original production. The one gifted with a strong sense of form and beauty builds a cathedral which is a masterpiece; another with the same kind of gift, only in a lesser degree, contructs tables, vases, or shoes in a perfect manner. Be it great or small, some spark of productive genius dwells in every living being called by the name of man, for a being formed after the image of the Creator must be destined to create. How much, however, of this human creative power fulfils its end, and how much of it is lost, is a calculation which no statician would be equal to. But what can a state accomplish without cultivated human powers?

The feeblest spark of genius may grow into a flame if it receives adequate fuel or nourishment. But this is precisely what is wanting in earliest childhood, because our educational systems leave out of account the law of all production, the law according to which the artist produces his masterpieces, and the silk-worm spins. "Forbid the silk-worm to spin,"—he will go on all the same! But not so the human being, who in thousands and thousands of ways, may be hindered from spinning out his particular destiny. "Genius needs no tutor, it bursts through all obstructions and makes itself room to work in spite of all!" This is the universal dictum, and obstacles are looked upon as spurs to action, and their removal as a disadvantage. But would the gifts of a Beethoven, a Raphael, or a Goethe, left to grow up among the beasts of the forest, or in a dark cave, far from all intercourse with human beings, have fulfilled their destiny in the world of art? Certainly not.

Wherefore, then, is it that checks and hindrances do frequently promote the growth of genius? Because energy is thereby awakened and driven to action and labour. Thus hunger may in many cases have been the first cause which has driven men on to the production of great works. Nevertheless, all that is necessary is that the powers that are to produce certain work should be raised to action. If only this be done the means does not so much matter. It is, however, better that another way should be chosen than that of hunger or misery—some way which shall not, as too often happens, destroy the physical powers.

Who could undertake to say how much genius, or at any rate, how much endowment, is wasted or lost through causes of whatever kind? Amongst these there is, perhaps, one chief reason why so much capacity for artistic work comes to nothing: viz., the want of early mastery of technical difficulties. In order, for instance, now-a-days to accomplish anything of mark in music so much technical training is necessary that it is only when energy, opportunity, and time, are all three at command that the necessary standard can be attained.

The biographies of distinguished men of all kinds, whether geniuses or examples of moral greatness, show almost invariably that they were favoured by circumstances as well as by education. The influence, too, of a great and good mother is generally seen to have had no less a share in their development than other external circumstances, whether of nature, art, surroundings, &c.

As a plant dies or degenerates, if it be not tended, so is it with human beings, whether born with genius or without it. Genius, no doubt, is inborn; it is the gift of God, and contains in itself in a peculiar manner the power of production. Mere natural genius, however, has never brought forth anything of note, and if left to itself degenerates like a plant. All men need discipline, but most especially those in whom great and various, and oftentimes conflicting, forces strive, as is generally the case in natures which have the stamp of genius.

To supply such natures in earliest childhood with the materials which are necessary to draw forth their still dormant faculties, to hold out to them the means of conquering technical difficulties, and thereby guide the blind childish efforts to push their way to the destined end; this is what is needed in order to produce a better and timelier cultivation of every talent than can be done when early education is left to chance circumstances. Had Goethe grown up among the Hottentots he would not have been "Goethe." Had he not listened in childhood to the narratives of his mother, he would, perhaps, have narrated less well himself; and, on the other hand, with earlier and better instruction in drawing, he would presumably have been a better draughtsman, seeing how much artistic power there was in him; as it was, he strove in vain to reproduce perfectly with his pencil the clear, well-defined visions of his imagination.

This law of production, which is inborn in all creatures, and which genius grasps unerringly by its own intuitive power, which guides the child-musician through the mazes of harmony, and inspires the painter with the right combinations of lines and colours, this law when presented to children as a guide in their little labours is seized with unconscious trust and sympathy as the hand of a well-known friend, and helps them with astounding rapidity to master their first childish difficulties.

The stimulus to energy which some would look for only in the shape of outward obstacles, may easily be found in the competition of childish powers, which community of work and play naturally supplies. Only let it be remembered that this competition must take place before the young nature has to battle with the demons of passion and sensual desires, to which so many fall victims, especially amongst the best and most gifted beings. The energy of the youthful powers will only fully develop itself under a healthy system of mental and physical diet, and this is not to be had, either in the luxurious, enervating homes of the wealthy, or in those of the very poor. Both these extreme conditions have probably to answer for an equal share of talents nipped in the bud. Under no circumstances can it be considered the business of education to put obstacles in the way of the development of natural talents, under the pretext of awakening energy.

The Kindergarten system contends with the worst enemy of genius and of morality, in that it seeks, by means of early activity to overcome mental and physical inertness. If it is true that this inertness is a characteristic of all *matter*, and therefore of man as far he is a material being, it is nevertheless an error to presuppose this quality in children without its opposite—the instinct of activity or movement. One or other of these characteristics predominates during childhood, according to the temperament of the particular child, but in the majority of healthy children the active instinct, both spiritual as well as physical, is undoubtedly the ruling one.

Nature implants this impulse of development in sufficient measure in every child; those, however, who have the care of children do not yet adequately understand how to turn it to its proper end. The first thing necessary is to afford children at an early age the satisfaction of the harmonious activity of all their powers, and that in the only way suited to them, viz.,

play. The second is the sufficiently frequent repetition of particular *play*-exercises, in order that habits of activity may be formed. And the third is, that all activity should, as early in life as possible, be made to produce a tangible and lasting result. If strength, and skill, and fixed habits, and at the same time pleasure have been attained for and through activity—and later on actual work—work will then be loved for its own sake, will produce enjoyment, and will, in many cases, be as good as *play* And even when it amounts to labour in the sweat of the brow, when it calls for great exertion, youthful strength will seldom shrink from it, if only it leads to some wished-for goal.

It is the task of education to provide for human powers a training school of this sort; whatever else is wanted to rouse men out of their apathy and inactivity, fate will be certain to supply through pain and conflict, care and sorrow.

The idea that genius will develop with greater strength and attain its end more perfectly if left to itself, untrammelled by education, will be seen to be an empty fancy when the Kindergarten system shall have become everywhere completely domesticated. The origin of this idea is no doubt attributable on the one hand to the one-sidedness of school education, which is so apt to stifle with book-learning and cramming all individual capacity for production, or which, at any rate, does nothing to awaken it; and, on the other hand, to the universal experience of how the most ordinary material, and the most accidental opportunity will serve to call out some talent which will attain its destiny apparently by its own unaided strength and exertion. How many great men have there not been whose childhood was spent in minding cattle, and who never went to school? Was it, however, in consequence of the want of education, or in spite of it, because their own endowments and energy were sufficient to them, that these men became great? And was it not, perhaps, the healthy physical development and the strengthening influences of free nature, combined with the absence of all the premature culture which is so enfeebling and destructive to mental energy, which allowed their genius to awaken and develop?

There is still a considerable number of people who are of opinion that it is only mediocrity and stupidity that needs the discipline of education, and that those who are gifted with a Promethean spark may be left to themselves. This is an error

which must be strenuously opposed. It is equally an error to suppose that only a very few have any spark of genius, and that the generality of human beings are sterile plants, or destined by nature for mere Philistinism.

Formerly when the wider separation between different classes of society prevented any means of mental awakening from reaching by indirect ways the lower ranks, the natural endowments of the many remained for the most part dormant, and it was only geniuses of the highest order whose Titanian strength could burst through all barriers, who came forth out of slumber and darkness. Now-a-days, however, when the light of knowledge penetrates to the darkest corners, if only in such a low and disfigured shape as that of the local press, forces are awakened which if not controlled by proper culture and application will sooner or later explode and will carry a curse instead of a blessing into society, like the ungoverned forces of nature when not brought under the control of man. Now that the respectable stupidity of former days is for the most part replaced by the stupidity of the rogue, owing to its not having been overcome by proper culture, *i.e.*, moral culture, it has become an imperative necessity that all existing powers and talents should be provided with the means of serving society in their different measure. And though centuries may elapse before such a state of things has become a possibility, the demand will continue to make itself heard in a multitude of social evils—until it meets at last with a satisfactory solution.

Means of education and development are essential for every degree of natural endowment, but most of all in those cases where there is a variety of conflicting powers with one strongly preponderating inclination. In order to preserve the proper balance between these, to cultivate all in the individual which is the common property of humanity side by side with his special characteristics, and to guard against the departure from useful laws and customs, which characters of genius are always inclined to, all this needs careful education infinitely more than does a commonplace mediocre nature. The reason why our present schools are so unsuccessful in the case of their specially gifted pupils—on the course of whose development it is difficult to count and who will always strike out their own paths—is that they are so deficient in means for rightly calling out and satisfying their

productive capacities. It is only original productive work, the conditions for which the Kindergarten system completely affords, which can accomplish this.

The principal instincts which Froebel's method makes use of in order to give the desired stimulus to education in general, as also to training for special work, in order to satisfy the conditions of the present day, may be summed up under four heads, viz:

(1.) The grounding of education on the instincts of culture of the child's nature.

(2.) Consideration of the course of development of humanity in the education of the individual.

(3.) Application of the universal principle of all activity (the law of the reconciliation of opposites) in childish occupations; and

(4.) The making education begin from the earliest age with productive activity.

Thus a new foundation is laid whereby the one-sidedness of existing schools, whether schools of learning or industrial schools, may be corrected.

But it must not be supposed that the kernel of Froebel's method consists in simply producing at an early age a capacity for work, although this is a by no means unimportant result of the system. In so far as children's work serves only as a *means* of culture, it must be primarily considered as such. Manual occupations are intended to hinder the premature and one-sided development of reason and understanding, and this is the only cause why education should begin with them. It is the immediate destiny of man on earth to transform by his creative power the globe on which he lives, *i.e.*, to make it conform on all sides to his own development, and thus at the same time to work out his own life in harmony with his special individuality, and the individuality of his age. And the only work which is of any value is that which while preserving childish simplicity and spontaneity developes at the same time the true creative power of the human soul! The great evil of the present day is the premature forcing of the reflective powers, which hinders the growth of feeling and will.

Practice in producing can alone lead to production, and thus the child must begin with manual exercises before being put to abstract learning. General, and as far as possible, harmonious

development of all the powers and dispositions is the first thing to be aimed at—training for later remunerative work comes only second in order. Original action prepares for original thought, which it is the business of schools to foster, if they would be the centres of true human culture. The reason why manual work has hitherto been ignored in schools is that it has always been purely mechanical. Before it had been made possible for children's hands and minds to be actively employed at one and the same time manual work could not be a means of general culture. And this again is only then possible when one and the same principle is applied to both kinds of activity, *i.e.*, that the members, or the hands, work according to the same rules which the organs of mental activity obey.

Although it is a fact which is understood of itself that the execution by the hand of that which the will dictates is only possible when hand and will are guided by the same law; we are, nevertheless, still in the dark as to the reason of this fact. Presumably for the reason that the two separate kinds of activity seem so entirely one. There are so many things which have never been thought about, because they lie too near and seem, so to say, to be understood of themselves. It is precisely in these things that the universal laws express themselves. Thus, for instance, it is the law of opposites which, when the will is striving towards a particular place, causes the feet to go up and down regularly one after the other in order to preserve the necessary balance. Many people before Newton have seen an apple fall from a tree without, like him, being led to the discovery of the law of gravitation. This fundamental law of the universe, which may also be called the law of balance, is the same as Froebel's law of the reconcilation of opposites, for balance is nothing else than the connection of two opposites. Whether this balance be produced by the forces of attraction and repulsion, or be manifested as harmony in the relations of things as regards size, form, colour, &c., is not to our present purpose. It is always connected opposites which produce balance and harmony. The hands of a man can only act in accordance with the promptings of his mind, and could not possibly execute what he wills and thinks if they did not follow the same laws which rule his thinking and willing.

Whether the discovery of the cause of this phenomenon be

considered possible or not, the fact remains the same, and on the consciousness of this fact hangs indisputably the science of work. We will leave it to men of science to examine into Froebel's discovery in order to convince themselves that he has found out the principle of human activity (both mental and physical), and we look to them to establish the scientific proofs of the matter. All that we are concerned with here is to call attention to the facts, which have hitherto been always completely overlooked.

All the works of man, let him produce what he will, are in their origin the works of his mind; and why, then, should not the mental exercises which the school has to provide aim at material work as their result. Or to reverse the matter: why should not manual work be so planned that it may serve to exercise the faculties of the mind? When once the universal principle of activity shall be thoroughly mastered and applied in all directions, gymnastics, wrestling, and all athletic exercises will lead to practical results in work, and the time spent on them will thus bring double gain.

Though it is an almost universal practice now-a-days for schools to devote a certain amount of time to gymnastic exercises, the balance between mental and bodily activity is still far from perfect, especially in the case of quite young children. It is at last beginning to be acknowledged that the reason of the great proportion of ill-health and physical weakness which shows itself even in childhood and youth, and the growing prevalence of brain and nerve diseases is, in great measure, to be found in the undue and premature strain to which children's mental organs are subjected. Froebel's Kindergarten method and transition classes afford the only efficient means for correcting this evil. The whole reform of educational systems, the need of which has never been so thoroughly recognised as in the present day, depends on this blending of abstract learning with practical work, and in no other way will our national schools be established on a right basis.

School masters and educationalists will easily find out the ways and means of gradually inoculating existing school systems with this new element. When once a beginning has been made, practical experience will teach whatever more is needed. Only it must always be borne in mind that the isolated use of separate

parts of Froebel's system, which forms a connected series of links, of which no one is indispensable to the whole, cannot accomplish the desired end, and will be of very slight advantage. There are many elementary schools, for instance, in which single Kindergarten occupations—such, perhaps, as stick-laying—are taught, and it is a common thing to hear teachers say, that this or that part of Froebel's system is very beneficial, but that they do not believe in going in for the whole. This shows a complete ignorance of the fundamental principle of Froebel's educational method; which, indeed, is in great measure attributable to the want of good commentaries on his writings.

Froebel's "School of Practical Occupation" coincides perfectly with the art and industrial copies and models already in vogue, and which are daily being improved and developed. But that which these copies and models do not enable those who imitate them to acquire, viz., original invention, Kindergarten pupils bring with them; and they are, therefore, in a position to make quite a different use of the models in art and industrial schools, and to reproduce them far more perfectly. Moreover, by the use of Froebel's method, the habit of mere imitation is enormously decreased.

As has before been observed, we are only concerned here with the schools for the people, and for the present the combination of manual work with study must stop when we get to a higher grade of culture. How, and in what degree, the Kindergarten principles are to be applied at a later stage of education must be left chiefly for the educational profession to determine. As soon, however, as the first steps have been taken, going on from the foundation already made, the mere fact of practical application will suggest many hints for a further development of the theory. Has the time come for the separation of learning and manual work, school-workshops, such as already exist in industrial schools, might be established, only of course with the substitution of invention for mechanical work. One point of difference between the higher and learned schools, and the schools for the people might consist in making the manual exercises more confined to preparation for artistic work in the first, whereas in the others agriculture and industrial occupations in general should be more taken into account. At the same time, it must not be forgotten that if a foundation be laid in earliest

childhood, according to Froebel's method, it will greatly reduce the expenditure of time necessary for the acquirement of indispensable knowledge as also of practical skill; and, moreover, that much will be thereby made possible which otherwise could not be thought of.

When Froebel first began to carry out his educational principles at Keilhau, he experienced the fact that the defective preparation of his pupils was the reason why so many regulations which he felt to be right could not be applied, thus rendering the complete carrying out of his theories an impossibility. The scientific studies of his pupils were too much limited by the amount of time which was required to give them the necessary training in all the practical technicalities which it was necessary for them to master in view of their future callings in life.

Meanwhile it is a known fact that, in spite of the impossibility of at once fully carrying out his ideas, the best kind of men, especially as regards moral character, are those who were trained at the Keilhau institute.

To Froebel, however, these failures and experiences were only an incentive to strive after a more satisfactory basis for his system by preparation for it in earliest childhood, the want of which seemed to him the principal cause of the incomplete success of his efforts. In order to insure success, he saw that it was necessary to find some means of bringing his pupils to a certain degree of technical proficiency before school-time, without injuring the natural course of mental development.

This is not the place for following out the course by which Froebel elaborated his system, or for giving particulars concerning his institute at Keilhau. Dr. Wichard Lange, of Hamburg, has already furnished us with much information in this respect, and further contemplates an exhaustive treatise concerning the Keilhau establishment and all that bears in any way on Froebel's theory.

What seems to us here of most importance is to throw some light on that side of the question which concerns training in manual work as a means for satisfying the active instinct of children, and also to exhibit Froebel's discovery as a principle of human activity, the knowledge of which makes it possible to establish a science of work.

In the Kindergarten the practicability, as well as the truth of

this principle, is clearly demonstrated, and the possibility established of a further application, which, for the reasons above-mentioned, could not but fail at first. In this, as in all other cases, whatsoever is new and good can only come gradually to maturity, and must pass the crucial test of many abortive attempts. Even the longest human life is seldom sufficient for the complete realisation of an idea. Nevertheless, as the tree grows out of the seed, so out of every sound idea fruit ripens at last. Although it was not granted to Froebel to see his Kindergarten system, which he only perfected at an advanced age, thoroughly incorporated with school systems, the embodiment of his ideas in the games and occupations which he has left us, together with his written expositions, are nevertheless sufficient for a future perfect realisation.

The introduction of Froebel's system of work into schools will necessitate many alterations, both in industrial and other schools. Even professional and training schools will gradually undergo modifications.

Except in those institutions which depend in great part for their support on the earnings of their pupils, houses of refuge, pauper-schools, and so forth, merely mechanical labour will increase more and more as time goes on. And even in these schools the material gain of purely mechanical occupations may be made up for by others which shall also serve for culture. For instance, why should not *Papp-work* and book-binding of an artistic kind (such as is often carried on in prisons) replace many of the unprofitable occupations, such as the purely mechanical work of cleaning coffee and spices for grocers, or the fabrication of wooden hoops for barrels, and so forth, occupations which the pupils in these institutions are kept at for several hours daily, and that for the most meagre pittance.

Such misuse of childish faculties is similar to what goes on in factories. It would be well if the same zeal were shown in fighting against this most pernicious practice, as is expended against many lesser evils. Efforts in this direction would considerably help to diminish the number of our criminals; and there can be no better means of reducing pauperism than by increasing the number of educational institutions for the poor, and introducing into them the Kindergarten system.

Not momentary gain, but training for the future, is what we

have to consider, and a capital of practical industry may be reaped in this way, compared to which the temporary gain acquired by the abuse of childish force dwindles into nothing. The capital, too, in physical strength and health, which may be realised by proper treatment of the children of our poor, is not to be lightly esteemed. The millions of sickly, crippled human beings developed out of factory children, children employed in mines, &c., not to mention those who grow up in dirty, unhealthy homes, cost the State a vast deal more in workhouses, prisons, hospitals, &c., than the expense of properly planned educational institutes.

It is not only, however, in schools for the people, but in *all* schools, of whatever class, that suitable manual work should be provided for. If it is of special importance for the children of the poor in view of their future bread-winning, the children of the higher classes have much need of it also for the complete development of their minds and bodies.

Before these children enter the higher burger schools and gymnasiums, the *real* schools, and later on art and industrial schools, they all have to go through a common preliminary system of *learning while they are working*, and *working while they are learning*. That which in actual childhood must go on simultaneously, in a further stage when the separation of these two educational factors sets in more or less, must be continued side by side. First, manual work in actual combination with school work, then the work-shop side by side with school classes, and in addition to both agriculture and gymnastics.

The outward obstacles which impede the incorporation of Froebel's system in ordinary schools will be sure to disappear when once the value of it has become generally recognised.

As regards material difficulties, one of the most serious, especially in large towns, would be the acquisition of suitable sites with room for work-shops and gardens. If, however, after the invention of railways the necessary space was forthcoming for erecting railway stations and engine factories, we cannot doubt that room will be found for the cultivation of human powers, which, looked at from a money point only, are of higher value than steam power. Where there is no possibility of providing gardens to the schools themselves, the fields

outside the gates of towns might be made use of by the pupils for agricultural purposes. Reformatories, as well as Pestalozzian institutions, are supplied with gardens and fields of their own. In the country and in the smaller towns the necessary space is not wanting, and in such places fewer difficulties come in the way of supplying children with an elementary training in all branches of industry.

The other difficulty, viz., to find the necessary time for manual work without encroaching too much on abstract learning, will be got over by the system itself, and by a better early preparation of the children.

The most difficult of all the conditions to be fulfilled is undoubtedly the supply of adequate teaching power. The present standard of training for teachers is certainly not sufficient: those who have to teach any kind of work must not only be able to do the work themselves, but must understand the spirit of it. Neither practise alone, any more than theory alone, is of any use; both together must have been thoroughly mastered.

All, therefore, who would be teachers according to Froebel's method, must study its principles as well as its application, and instructors at training-schools and colleges must take up the teaching of the system. The great point is to win the school authorites over to our side, for without their help the scheme can never be realised. Those amongst them who have already pronounced themselves in favour of Froebel's principles, such as Diesterweg, Karl Schmidt, Th. Hoffmann, Wichard Lange, Prof. E. Schwab, Prof. E. Ziller, and others—not to speak of school-men in foreign countries—will draw others after them, and the pressing need of a reform, against which it is useless to strive, because it is the inevitable consequence of other reforms which have either been carried out or are being carried out in other departments of life will, sooner or later, conquer all prejudices, and bring about the conditions necessary for its complete establishment.

CHAPTER VI.

Schul-und Jugendgarten.

If the blending of practical work with study in the transition classes is the first stage of continuation of the Kindergarten, so it must be "*schul-gartens*" for the recreation of the pupils, which will carry the system on still further.

The more seriously work and study has to be pursued as the pupils grow older, the more necessary do play and recreation become, for the mental as well as the physical health. At every progressive stage of childhood and youth, the time that can be devoted to each separate study becomes more and more limited, because the sum of things to be learnt goes on increasing. By the application of Froebel's educational principles in earliest childhood and in the succeeding school-period, it will become possible to increase the hours of recreation without unduly encroaching on those of study.

It is now-a-days very generally acknowledged that recreation is of scarcely less importance to general culture than work and study, and that the influences which can either promote or injure the moral development work most freely in the playground.

What is it that makes the memory of his childhood so dear to the grown-up man, that wraps it in a magic halo, that gilds old age with the sunshine of spring? Is it not the games of childhood in the home-garden, or in the playground of the village school, the merry community of play-fellows, or the festivities in the midst of the family circle? Compared to such memories as these, the recollection of lessons and studies falls into the background, or, worse still, is apt to call forth weary sighs. Which of us does not retain in his heart more lasting and vivid images of Christmas festivities, of the mother's or father's birthday, of out-door excursions, or games and romps in the garden or the playground, than of lesson-hours at school or at home.

And this, which leaves so deep an impression behind that even the grey-haired man delights to feed on the memory of it, and out of all his past life retains perhaps only these images with any freshness, this cannot be without its importance and

influence on the character of the man. The moral character of a human being is the product of his actions and enjoyments, not of his knowledge. But knowledge, even, cannot be gained by instruction and books only. A man of great and varied knowledge replied once to the question: To what school he chiefly owed his acquirements? "Most of what I know I learnt in the holidays."

Because, however, it is precisely in the free unrestrainedness of childish fellowship during the hours of recreation that the moral faculties acquire strength, while, at the same time, the first dangers to morality and innocence creep in, children and young people should not be carelessly left to themselves in their playgrounds, but this side of their education should receive the same attention as their lessons in school, and be used in equal measure as a means of culture.

There are, no doubt, many who would make the same objections to supervision in the playground as have so frequently been raised against Kindergartens: that children should be allowed perfect freedom during their playtime, and that any supervision or interference on the part of grown-up people checks and destroys childish simplicity. Freedom and simplicity are undoubtedly the most essential elements of childish gaiety and happiness; we ask, however, whether it be not possible to use some precaution in warding off dangers, without spoiling this happy unconsciousness, and whether leaving children entirely to themselves is necessarily the best way of preserving it.

Young children feel the need of guidance and direction, and soon find out that the success of their games depends on it. In Kindergarten schools, during the so-called "free hours," when they are left to play, still under the supervision, but free from the interference of, their teacher, the children almost always, of their own accord, invite the teacher to lead their games. With advancing development, and an increased sense of what is seemly and beautiful, this need of order and regularity extends also to play. Even the dances of savages are not altogether wanting in method. The greater the degree of culture in which children are born, the greater store do they set by order and seemliness in their play, and it is not uncommon to see them retire from the games as soon as disorder and riotousness set in.

The wild scuffling, fighting, screaming, and bellowing, and all the riotous noise which is made, not only by street children, but even in school playgrounds, cannot possibly be considered a necessary condition of the freedom which children require in order that their individualities may develop. On the contrary, the freedom of childhood needs, more even than that of grown-up people, to be kept within limits, so that it may not degenerate into confusion, caprice, and riotousness. Here, too, the words of Goethe are applicable :—

"In der Beschränkung zeigt sich der Meister
Und das Gesetz nur kann die Freiheit geben."

Much to the disadvantage of society, it is still far too little remembered that the systematic order of "civic burgher life" depends on the habits formed in childhood and youth, and most especially on the influences of those hours in which free action and self-government are allowed to children. Lawlessness and ungoverned caprice during play-hours are the foundation of misuse of civic freedom, and hinder the education of a people for free political institutions; for the great problem of moral progress demands no less consideration for whatever contributes to the pleasure and enjoyment of human beings at all stages of life, than for the more serious matters of life. It is with the pleasures of life that most of its sins are connected, and one can scarcely wonder at the prevalence of the erroneous idea, that complete abnegation of all enjoyment of the senses is necessary to freedom from sin.

Man, however, is formed with a need of enjoyment, and happiness in his destined end : but there is a wide gulf between the impulse to sensual enjoyment, and the yearning after that kind of joy which is the "divine spark from paradise." Between these two opposite poles of the lust of the senses, and the higher and nobler pleasures of the mind and spirit, does the moral life of man move on, and in that period of life in which instincts rule almost exclusively, *i.e.*, in childhood, care must be taken to kindle in the heart the divine spark, and to incline it to true and ennobling pleasures.

But even in this respect it is not so much a question of the particular degree of educational influence to be exercised, but rather that pleasure and delight should as much as possible

be used as educational means in order to counteract in the rising generation the love of low pleasure-seeking which prevails so terribly in our days. The climax of this striving after material enjoyment would inevitably lead to complete moral downfall, as with the ancient Greeks and Romans, did not the gigantic tasks in industrial and intellectual enterprise furnish a mighty counteracting influence.

The more widely intellectual culture spreads among all classes of society the more necessary does it become to maintain an equilibrium between work and enjoyment. The coarser the work the more sensual is the enjoyment of it. From the diminution of merely physical and mechanical labour, and the consequent increase of intellectual activity and culture. arises an imperative necessity for elevating and ennobling the pleasures and enjoyments of the least cultivated classes also. All kinds of measures are needed for the accomplishment of this end, but more especially such as concern childhood and youth.

From the millions of money which go to satisfying the luxurious wants and material enjoyments of grown-up people, the necessary sums might well be spared to provide recreation for the poorer classes during the age when happiness is most essential.

There is no force in the objection that it is the greatest privilege of children that they have so few wants, and that the poorest materials will suffice to satisfy their imaginations, and this happy state should be preserved as long as possible, whereas too much management and supervision is likely to destroy it. Children (in towns especially) are too much exposed to the pernicious influences of luxury and pampering, while nearly everything is wanting which affords true childlike pleasure without destroying the beauty of childish simplicity.

The free enjoyment of nature is one of the first conditions of true happiness in childhood, but it certainly does not come to them through visits to coffee and beer gardens, where such numbers of town children are wont to accompany their parents. And, on the other hand, country children who have full opportunity for enjoying the pleasures of nature too often fail to receive the guidance necessary for initiating them fully into the wonders of creation, and putting them in the way of enjoying the richest fund of happiness and culture. Everywhere, in towns and

villages alike, the neccessary conditions are wanting for ulitizing the beauties of nature in the right manner, and in full measure for the benefit of childhood and youth.

In an ideally constituted family circle, where both father and mother can devote themselves fully to the education of their children, when their station in life leaves them the necessary leisure, and their culture gives them the power, under such circumstances it is possible to afford children those higher pleasures which are derived from nature and art. The mother will go out walking with her little ones, and encourage them to gather flowers and berries in the woods and meadows, to watch the squirrels hopping from tree to tree, to listen to the birds singing, &c., &c. The father will make excursions in the neighbourhood with the elder children, climb up mountains, take them over mills and factories, encourage them to botanise, geologise, &c., and satisfy their childish curiosity by explanations of natural and artificial objects. Then in the evening stories will be told or read out loud, pictures looked over, and many an art or industry practised in play.

How many of such family-circles still exist in the world? Compared with life in great cities, it seems an idyllic picture out of by-gone ages. But even here one element would still be wanting which is a necessary condition of education in modern times, viz., fellowship with children of the same age, without which the embryo citizen of the State, and member of society cannot become what he must become if he is to respond fully and adequately to the demands which life will one day make upon him.

The rarity now-a-days of anything like ideal family life, as also the new conditions which an altered social order imposes make it necessary that measures should be taken for supplying all as far as possible with what is needful in this respect. Even those educational institutions in which the pupils board entirely and which from their locality in the country can do much to meet the above-mentioned requirements, even these are still most of them very far from adequate.

According to Froebel's method space for a garden and playground adjoining, or in the vicinity of the school is an indispensable condition. Observation of the greatest possible simplicity, and absence of all luxury and artificiality are understood of

themselves. If the school site does not afford sufficient room, school-gardens, in connection with gymnastic places may be established outside the town gates. A covered space for bad weather should not be forgotten; in summer a large tent would suffice.

The physical exercises which are enforced in school as part of the routine might be carried on here in the form of games, according to the free choice and inclination of the children.

The free play of childish merriment would not here be checked and hedged in by all the considerations which recreation in public gardens or promenades entails. The supervision of the teachers would only limit the children's freedom so far as decency and propriety are concerned. Moreover, when the teachers know how to win the love and confidence of their pupils, and to throw themselves into their amusements; to be, as it were, children with children, without at the same time sacrificing their dignity, their help and direction is frequently asked for by the children themselves. Kindergarten children are accustomed to this sort of supervision, and not in the least suppressed by it; and, indeed, it is generally the fault of grown-up people if children cannot be happy and unrestrained in their presence. It is of course essential to the physical development of children that they should play and romp freely in their school-garden in spite of supervision, but it is a mistake to suppose that children prefer the wild lawless pastimes that are carried on in the streets to well-regulated play. The former are merely the outcome of incapacity to organise anything different.

The school-garden must not aim at doing away with old established games, or even street games. It must absorb into itself all that the childish instinct of play has originated, and what one generation of children has inherited from another, but it must weed out all that is coarse and unseemly. It can only be by a real and full understanding of the hidden meaning and object of children's play that it can be turned to its proper account in the development of childhood. Naturalness and simplicity do not consist in coarseness of outward form, but in the free expression of the child nature. It is only by idealising in some such way the pleasures and enjoyments of children and young people that the way can be paved for elevating and ennobling the enjoyments of the people in general, and that the

pernicious refinements of luxury, and the emptiness and superficiality of the pleasures of the so-called great world can be counteracted. The pleasures of life, too, must correspond to the stage reached by science, art and industry. It is the former far more than the latter which express the degree of moral culture of the nation. In order to lessen the gulf between the moral and physical life, between work and pleasure, more activity should be combined with the latter, and work should be converted in some measure into enjoyment by the easy application of acquired dexterity and developed inventive power. But the foundation must be laid in childhood, when those habits and inclinations become fixed which determine later the choice of recreations and enjoyments.

In Froebel's method, childish play on the one hand serves to train the faculties and dispositions for the work of after-life, and on the other hand, the early strength, skill, and culture acquired by this means help to make the enjoyments of later years fuller and keener. In early childhood, when play is only the expression of childish delight in existence, it exercises the powers and develops the dispositions. Later on, when learning and study claim the energies of the mind, play becomes recreation in the form of free, unstraining activity. In every form, however, it is a preparation for life, as drilling and manœuvring is the soldier's training for war. Beneficent nature makes work and enjoyment coincide in childhood, but she will not suffer the least measure of strength to go unused.

Play is many things at once: the imitation of, and the preparation for, grown-up life ; the expression of human nature in general, and the expression also of individual characteristics ; sometimes mere exercise of the faculties, and delight in existence ; at once, aimless sporting and significant manifestation of the soul and its capacities. It is only when this multiplicity in the meaning of child's play is fully taken into account that the purposes of nature can be realised, and the ennobling of the enjoyments of the grown-up world be brought about through its means.

It is in the enjoyment of nature or of art that the higher forms of recreation consist. In the culture of flowers and the care of animals of all sorts, the school-garden affords sufficient scope for the first of these requisites. The artistic tendencies

which all children exhibit in a greater or less degree are raised by means of the Kindergarten and transition classes to a degree of technical proficiency which workshops and studios carry on later. Drawing, painting, cutting-out, building, basket-weaving, pasting, turning, &c., combined with other practical occupations, both of a useful and ornamental nature, already learnt in the Kindergarten, furnish profitable recreation, especially in the winter.

The songs practised in the Kindergarten prepare for the little choral societies of the school-garden in which both girls and boys take part, and which are accompanied by instrumental music. The declamatory power acquired in school serves here as an enjoyable recreation, and is made use of also for dramatic representations.

Many parents and teachers have a great prejudice against dramatic performances for children; they think that vanity and desire for admiration are awakened by them, especially in the case of girls. But is not all child's play more or less of a dramatic nature? Do not children always delight in representing this, that, or the other, according to the inspirations of their fancy? Now they will play with their dolls at the mother and her children, now at friends visiting each other, now at soldiers, &c., &c. The dramatic element is the natural element of childhood, which lives so completely in and with its fancies. Children who are accustomed from an early age to joint play in the presence of grown-up people, are not shy or self-conscious at occasional little dramatic performances. School examinations involve juvenile declamations and recitations which are not injurious to the children. It depends upon proper care and management to avoid these pit-falls. And a right choice of pieces is the principal thing for preserving the innocence and simplicity of childhood.

These school gardens supply, furthermore, for the benefit of the girls, little cooking-stoves and utensils, arrangements for washing and ironing, brooms and brushes for cleaning, and stuff and working materials for making dolls' clothes. But here, too, supervision is necessary, or there would be *nothing* but play.

And this supervision (in order to hold fast by Froebel's fundamental principle, and bring family influence to bear everywhere in the child's life), must not merely be given by the

salaried mistress, but, where possible, by the mothers of the children also. Many women, doubtless, will laugh at the suggestion that they should betake themselves to school-gardens and playgrounds in order to play, make clothes for dolls, cook, &c., with their own children or other's. Supposing, however, it were only asked of them that they should go once a fortnight, or, at the outside, once a week, and that their elder girls, or perhaps other young girls who have the time to spare, should take their place at home during ther absence, would it really be very much to ask of a mother to give up a few tea-parties or other amusements for the sake of playing occasionally with her children ? The majority of mothers, it may be answered, do this already at home, which is far better; and, this being the case, it is not necessary that they should join in their children's school-games also.

But even if such maternal direction of children's games were the rule, it would not answer the same purpose, though we would not at any price, or for any object, do away with the family treat on Saturdays, and holidays, and the family games in the evenings. But we may fairly ask, who can give the necessary supervision when the parents are at dinner, or out at parties, or concerts, or the theatre ? When the parents are in a position to afford tutors and governesses for their children, it is required of these that they should also join in the amusements of their pupils. But are they fit to do so when they are weary and exhausted with their hours of teaching, and are themselves longing for recreation. The only alternative is, then, to leave the children to the supervision of nurses and nursemaids, of whom, in the present day, not one in a thousand possesses sufficient moral culture to prevent their exercising an injurious influence on their young charges.

The favourite argument, "that such matters are for the children's own mothers and families to consider, and that indeed they are considered by them," has no weight whatever in cases where, under the existing order of society, the circumstances of the family render it difficult or impossible. And who will deny that in very few families (in great cities especially) thousands of reasons interfere with what is desirable in the bringing up of children. In those happy cases where all that is necessary can be done in and by the family, school play-grounds with their

supervised games and occupations may be dispensed with. When, however, as in the majority of instances, this is not the case, let them by all means be instituted, and let an attempt be made to induce some of the mothers, and young girls (who would thus be preparing themselves for maternal duties in the future) to visit the play-grounds from time to time.

Amongst the necessary conditions for a better system of education there are many which, like those above mentioned, exist already in an isolated and incomplete manner, but are entirely wanting in anything like comprehensive and connected organisation. For instance, it is highly desirable that arrangements should be made for the parents to be admitted, not only to the contemplated school-gardens, but also to the schools themselves, in order that they may get some idea of the instruction their children are receiving, and the progress they are making. How can there be any correspondence between the education of the home and that of the school, if the parents know nothing of the working of the school? As far as I know there is only one school in America, and that is in New York, which is actually built with a view of enabling the parents of the scholars to survey what is going on. A large hall divided by partitions for the benefit of the different classes is surrounded above by a gallery, from which all the divisions can be overlooked, and each lesson heard in turn by simply changing place. In a report of this newly-established institution, it is mentioned that this plan has met with much approval, and that the gallery is frequently occupied by the children's parents.

For the organisation of school-gardens, according to Froebel's idea, there are additional matters to be considered, as for instance, collections of objects from nature, or from the works of art and industry, *i.e.*, museums, the special object of which shall be to satisfy childish desire for information. There are many schools, as for instance, the "Ecoles Gratuites," in Belgium, which possess small collections of this sort for instructional purposes, but these are not sufficient to meet the object of the school-gardens, which would aim at giving by means of its juvenile museums a complete survey of the natural world, as well as of the powers of development in art and industry.

Public museums with their enormous wealth of objects, are

beyond the capacity of young children; the most learned and scientific men cannot take in their contents with a rapid survey, much less could children.

These school-garden museums might also include amongst their contents the little collections of all sorts gathered together by the children when they were at the Kindergarten, dried plants, stones, coins, &c., &c. Short written descriptions might also be contributed by the children.

An important addition would also be a collection of casts, drawings, and photographs of the masterpieces of sculpture and painting, together with a few architectural models—models too of some of the simpler machines—and serial exhibitions of the different products of manufactories arranged in order of succession from the raw material. The children would thus have the opportunity of comparing their own capacities and achievements in art and industry with what they have to strive after.

An inexhaustible fund of simple joys and interests might thus be created for children, whereas the world of grown-up people's pleasures is too often a perilous school, and a dreary place of pleasure. The play-hours instead of being filled with empty sport, would be occupied with what might lay the foundation of ideal strivings in the following years, awaken genius for the beautiful, and sow the seeds of great original works in the future.

The "days in the country," which the children had been accustomed to while at the Kindergarten, might be magnified in the "schul-garten" into little walking tours during holiday-time; which, by the way, it is to be desired should come round more frequently for shorter intervals.

Froebel used to allow the Keilhauer pupils to make excursions with their teachers, of shorter or longer duration according to their ages, regularly every summer. Lessons were not put aside during this time, but transferred to woods, fields, mines, manufactories, glass foundries, museums and art collections in towns, &c., &c., and the knowledge acquired in school thus became real and living.

The desire for knowledge is most easily and naturally awakened in children and young people by means of the imagination. Images taken from reality awaken thought, and

through them the knowledge imparted by words comes to be really understood. It is a fact too little known and considered that the mind, as well as the body, will sicken if fed when it is not hungry.

The benefit to children of these open air excursions, combined with useful and necessary instruction, cannot be supplied in any other way—certainly not by books.

What provisions do we make for giving the children of our towns the opportunity of having their hearts elevated by the beauties of nature? of witnessing now and then the spectacle of a fine sunrise or sunset?

Shut out from nature and its enjoyment, human beings cannot be educated into complete men and women. And with all their zeal for learning and instruction, schools in the present day do not provide for this necessity. Gymnastics and staid walks do not make up to children for the free enjoyment of nature, and the free movement in the open air, which little excursions such as I have described would afford them, and which would act as a balance to book-learning, and counteract its tendency to stifle the heart and emotions in proportion as it strengthens the intellect.

Can anything be equal to the happiness of a town-bred child, almost ignorant of the wonders of nature, when first taken on a visit to the country it tastes the new delights of picking flowers in the meadows, climbing up hills, wandering at will in the woods collecting grasses, stones and mosses; scampering with the animals in the fields, watching the rising and setting of the sun, &c., &c. If children are unhappy enough to grow up without experiences of this sort, there will always be a something wanting in them, and a greater or less degree of vulgarity of mind.

The voices of the human soul nearly all find echoes in nature. Every different clime produces different men and women. Each season of the year has its own peculiar melodies. Woods and meadows awaken different feelings in the busy morning, or in the calm, restful evening; a starry night at sea rouses higher thoughts than does the turmoil of the streets. Infant souls, still possessing undulled their full capacity for impressions, must be subjected to the influence of the beauties of nature and of art, and then we shall not have to lament so often the

premature ageing of the young, and hearts will retain the freshness of youth even in old age.

Many thoughtful people will no doubt shake their heads and ask "where the money is to come from to provide for all the thousands of poor children so expensive an education, and schools with gardens attached to them, and frequent country excursions.

For the present no doubt the expenses will have to be defrayed by the wealthier classes; but there will surely come a time—though not before many more victims have been sacrificed to the absurdity of the present system of education, and many more eyes thereby opened, we hope—when every State and every community will organise measures by which all their children may be educated into good citizens.

Almost all that is essential for this purpose exists already in scattered and isolated forms—much for instance in the admirable educational institutions that are to be found here and there in the country. To perfect these institutions in the ways we have suggested, and to establish similar ones, as far as is possible, in the neighbourhood of great towns, so that the pupils may not be quite separated from their families; this at least ought not to be classed among impossibilities.

The carrying out of measures of this kind would be much easier in the case of boys than of girls, for whom, however, it is equally necessary that something of the same sort should be done in order that they, too, may enjoy the educational influences of nature and social life. Little excursions—with the help, perhaps, of one or two carriages—and in the company of the teachers and some of the mothers of the pupils, would not be impracticable for the girl also.

There remain yet to be mentioned the children's festivals, such as the Kindergarten system has originated, and which we hope will entirely do away with children's balls and parties, and with all their accompanying luxuries of dress, food, drink, and other externals, whereby vanity and craving for sensual enjoyment are encouraged.

In favourable weather such festivals should always take place in the open-air, in a garden at any rate. One of the customary church-festivals, or an anniversary in history, or, perhaps, some private occasion, might be the motive for pleasant excursions

in the neighbourhood, made festive with flowers, wreaths, holiday clothes, cakes, music, games and dancing. And if the parents and families of the children would join in them these festivals would receive their true consecration, while at the same time, different classes of society, united by the common feeling of parental love, would mix freely together.

In the winter these out of door festivals would have to be replaced by musical and dramatic performances, or exhibitions of the artistic works of the children, followed by games and dancing. The best opportunity would thus be afforded the parents of testing the progress and capacities of their children, and that in a much less formal manner than by the customary school-examinations. There might be juvenile theatres in connection with the schools, which might fulfil the great and noble object of the stage, viz. the elevation of morality, far better for the impressionable age of childhood, than our modern theatres do for the people. The heroes of history, noble deeds, poetry, fairy tales, all, of course, in a simple childlike form, would work more effectually to the awakening of a loftier tone of mind than the reading of most of the children's books, which are now devoured in such quantities by the children of the cultivated classes, that children become satiated with romance before they are old enough to understand in some degree the great masterpieces of literature.

If there is to be no reading at all in the Kindergarten there should be very little in the Schulgarten—for the pupils to read by themselves should be quite an exceptional thing. The necessary practice in the art of reading, and the knowledge of some of the standard works within the range of pupil's understanding—but even these should be chosen with great care and within narrow limits—may be gained by general reading in class. Taking the "Swiss Family Robinson" for the principal book, we might add to this some of the best fables and fairy-tales, selections from Homer, and from Bible history, incidents from the history of the world, selections from poetry, and a few tales of travel; but everything in the shape of *children's novels* should be excluded. Dramatic representations—beginning with a doll's theatre—would fill up this gap with immensely greater profit.

Even in their hours of recreation children should be as much

as possible spontaneously active; but solitary reading is far more likely to lead to vague dreaming, and excited fancies, without clear and definite ideas, than to healthy mental activity. It is because children are so often shut out from natural and healthy amusements, that they catch at pernicious excitement.

Then, again, the pleasures of children need not always be of the nature of festivities, they must come to them more or less every day in invisible guise, they must permeate the whole atmosphere of their lives, and must minister to the serious as well as the joyous part of their natures. The religious element, too, must not be left out of them: this must have its place everywhere in the life of children, in nature and in art, as well as in all the occurrences of daily life, for happiness should always be the means of lifting the young soul up to heaven, up to the Giver of all good.

When, however, we say that religion and piety should enter into the whole life of childhood, we do not mean that the actual, ceremonial, service of God is to be given up, and a kind of natural worship substituted for it. It is, however, very generally acknowledged that the church services of grown-up people are not suited to children, and that a form of church worship adapted to their age is much to be desired. Froebel, too, shared this opinion, though at the same time he would not have approved of the attempts that have here and there been made in this direction. For, instance, catechising and questioning concerning facts from the Old and New Testament cannot be called worship of God. Worship should stir the heart and lift up the soul in real devotion to God. When this is not done there is no real worship. As we intend to consider religious education more fully in another place, we will here content ourselves with suggesting that, in addition to the daily morning and evening prayers, a Sunday-service might easily be conducted in the school premises, on the same plan as the church-service, only with a sermon and hymns and prayers suited to the understanding of children. Churches and chapels, too, might be used for this purpose, between the hours of grown-up services. Now and then, also, when the season of the year and the weather permitted, to choose some spot in the open air as a temple for childish worship could not offend the prejudices of the strictest church-goer.

The parents ought not always to be absent at the children's services, and it is their duty to keep up the religious spirit in the home. The example of the reverence of their elders is indispensable in kindling piety in children, and a child's life without the element of piety is not a blessed one, any more than an education from which the worship of God is excluded can be a complete education for human life. The best kind of Sunday services, however, would not be sufficient for awakening religious feelings, if other opportunities did not daily occur for leading the young souls to God. Education and religion were with Froebel almost synonymous, the great end of education being "to lead the human child up to his God and Father." And in this respect, too, the process of human development, with the revelations made to mankind, must be taken as our guide.

It is not yet thoroughly understood that children must first learn to see the visible world by which they are surrounded in the light of the ideal before they can become capable of rising to the heights of the invisible world and to spiritual communion. Not until the child's outward eyes have been opened to this contemplation of the ideal by loving introduction to the beauties of God's creation will its inward vision be awakened. Before the bodily eyes have learnt to see, the soul does not awaken to apprehend the invisible world, and that kind of belief which looks only at the outward aspect of truth remains for ever dead. The glow of happiness will do more than all teaching and catechising to lift the childish soul to its Creator, provided only it be the right kind of happiness, producing love, gratitude, and devotion to the giver.

If a foundation for learning has been laid by feeding the emotional part of the child's nature on the noble and the beautiful, seeds will spring up and ripen which will lead the soul into the kingdom of truth. In no way do people sin more against the sensitive spirits of children than by the perverted custom of giving them only words—to them empty and meaningless—when they first put out their feelers to grasp real and tangible things, which things, by the images and impressions they leave on the child's mind, strengthen it for more advanced learning.

The *Schul-gartens* will in their turn be followed by Jugend-gartens, in which the playground for the vent of childish forces

and activity will change to the arena for the conflicts of maturer youthful strength. As the youth of ancient Greece derived its beauty from the free development of physical strength and grace which their mode of life was so conducive to, so here we shall aim at producing a strong and beautiful race. It is lamentable how everywhere, now-a-days, in gymnasiums, in ball-rooms, on drilling-grounds, on the railways—everywhere, in short, where strength, agility, and grace of body are needed—we see just the reverse. Weakliness and disease; nay, more, narrowness of heart and mind are too often the consequence of limbs unaccustomed to and unskilled in movement of all sorts; and that the possibility of such mis-training should exist side by side with the modern advances of science and industry is a crying shame. No amount of luxury, no splendour of clothing can make up for the misery of weak, sickly, deformed bodies: no superfluity of good living can compensate for the pleasures of health. As the improvements and the increase of all material aids should at the present time be devoted almost exclusively to the bettering of the condition of the masses, so should gymnastics be made use of to restore the degenerating strength, health, and beauty of the body. As certainly, however, as gymnastics are a principal condition to the attainment of these benefits, so certainly will they alone not suffice. It was not only athletic exercises of all kinds which produced the physical beauty of the ancient Greeks; the patriotic wars and battles which awakened the fiery ardour of the soul, had their share, too, in the work. For true physical grace is never the heritage of lifeless souls and coarse, uncultivated minds. For the attainment of perfect health, and strength, and grace there must be gymnastics also for the soul and mind. At the same time, it must not be forgotten that the gymnastics of the body have their effect also on the soul.

The object of the *jugend-garten* would be to afford a place of gathering for boys and girls of riper youth—say from fourteen to twenty years of age—after the serious work and studies of the day are over. The gymnastic exercises already carried on in the *schul-garten* would here be further developed or added to. If feats of bodily skill are begun to be practised in the first years of life, there will be scarcely any limit to the degree of proficiency that may be attained, as is shown by circus riders,

ballet dancers, &c. Froebel's method, which provides an early training for all branches of life, renders what is possible at every succeeding age more easily attainable.

If the lives of children in the present day are artificial and unnatural, those of young people are not less so. Old people seem young by the side of the young ones of to-day, who, with their soberness, precocity, overmuch knowledge, and weariness of life, despise all the qualities natural to youth, and make life a curse by their despondency, instead of meeting it with the courage of youthful spirit. Instead of poetry and dreams, young people of the present time occupy themselves with philosophy; instead of pious devotion and enthusiasm for an ideal world, we see pride of knowledge and scepticism; political, industrial, or commercial speculations take the place of healthy action, and the chief object in life is to grow rich. The things they delight in, their objects of amusement, are not heroic deeds, ideal aspirations, but dogs, horses, hunting, feasting, luxury, and comfort in their houses and their dress; this, at least, is a picture of the well-to-do classes. With a few exceptions, it is only those who do not possess this world's goods who do any worthy work—those who are compelled to procure the means of existence by hard labour and experience. The latter, however, as well as the former, ruin all the poetry of life.

Not quite so bad, but still sad enough, is the picture presented by the young women of our day. If, in this case, a more restricted life keeps them more than their brothers from contact with vulgar and demoralising influences, and poetry and imagination find some space in their lives, precocity is nevertheless, generally speaking, the rule, and the pleasures of vanity undermine scarcely less their youthful purity and enthusiasm for the beautiful. It cannot be denied that a normal youth is the exception for both sexes, though it is more frequently met with among young women than young men.

Whatever may be the reasons for such lamentable results, however much may be attributable to the transition now going on from one epoch to another, and however much good may still be to be seen side by side with the evil, it is the duty of society, which owes more to its youth and children than merely to provide good schools for them, to do all in its power to remedy these evils. We can ask nothing less of society than

that it should provide measures by which its young members may be guaranteed the happiness and pleasures they have a right to, while the dangers, which at no age are so great as when the youthful passions are awakening, be as much as possible kept away from them.

The further the development of mankind advances, the greater becomes the need, at every stage of life, for the expression of the true self. If the age of stirring, heroic deeds, or of idyllic pastoral life has gone by, if youths and maidens can no longer, as in bygone centuries, dream away their lives together in unconscious innocence, something else must take the place of what we have lost, higher aims and endeavours must meet higher demands. It is owing to the absence of these, that low pleasure-seeking and gratification of the senses has everywhere taken the place of ideal striving. And those who exist in this atmosphere of despair, despairing of life and of themselves, till not unfrequently they are driven to suicide, are certainly not the worst in the ranks of youth, but their soul's ideal has escaped them at the sight of their own or others' degradation.

The youthful life of mankind in antiquity was adorned and beautified by art, and so it should be in each age and generation. All cannot be artists, for all are not born with the necessary endowments. Art, as a vocation, is only for the few, but the enjoyment of it is within the reach of every one who is worthy the name of man. Those, however, who would enjoy art must love it, and one can only love that which one knows.

Formerly there were only a few artists by vocation. Now-a-days everything is becoming more general, and art is no exception. But this tendency to *levelling* is not the only reason why there are so few great artists in the present day. The want of original creative power has much more to do with it.

There can be no real enjoyment of art without a certain degree of personal proficiency, and this must be acquired in youth. We do not want to see precocious juvenile artists, prodigies reared in a forcing-house, soon to wither and die, and rarely grow to be men and women. Not even in later youth should we wish to see art pursued as a vocation by those who cannot give themselves up wholly to it, and can never attain to perfection: of such dabblers in art there are plentiful examples. The vocation of artist requires the whole strength of the

mature man, the mental cultivation and the experience of life, which cannot be the possession of youth. But to practice and enjoy art as the element in which they live, is what young people should and must do, and means must be provided for their doing so. Life will then yield to all the happiness which is the right of all, and genius and talent will find an atmosphere in which they can ripen. Science, which forms so large a part of the education of youth, will then have a counterbalancing force. Science teaches abstract truth; art embodies this truth in beautiful forms, and kindles and nourishes the ideal in the young soul. Without some degree of artistic training, there is no capacity for really elevated pleasures; art must, therefore, be one of the essentials of the Jugendgarten.

Without the Kindergarten, in which grace and dexterity of limbs has been acquired; without the Schulgarten, in which the exercises performed have cultivated the awakened sense of beauty, and enabled the mastery of technical difficulties, real artistic achievements would be impossible in the Jugendgarten. And art can never here degenerate into mere tickling of the senses; constant personal activity prevents this.

Where art has been practised from earliest childhood, in proportion to the inborn capacity, there will always be a ready discrimination between the good and the bad in art; and there will be no toleration of mere jingling sound, or gaudy shine and shimmer. Genius will always be felt and appreciated, even before it can be understood. Accustomed always to what is best, the cultivated taste will be incapable of being deceived, and, having itself penetrated the mysteries of creating it, will know how to separate the kernel from the mere husk.

But that which reveals to the individual his own creative power, which introduces him to the realm of the beautiful, which gives him the key wherewith to unlock the gates of nature and of art, is the universal law of activity, the rule of all production, viz., Froebel's law of the "reconciliation of opposites," or the law of harmony. For art is harmony.

True, it is often said that beauty is bound by no laws, recognises no rules; that beauty is feeling, and freedom its very essence. But freedom is based on law, and no feeling is without its cause. It would be better to say: The laws of beauty are still unknown and have to be discovered. Art necessitates

activity—activity of the limbs as well as of the mind and soul —and hence the law of activity applies also to art. Art has to deal with materials, which can never be treated independently of rules. Law governs the harmony of sound, as well as of colour, and also the symmetry of form. But beauty, as an outward manifestation, conceals all these systems of law, just as beautiful human forms hide the framework of bones, and as freedom hides the laws of morality which it serves—but serves of its own free will.

The right atmosphere of child-life is nature, that of youth, art. Childish simplicity and spontaneity finds its counterpart in the images and works of nature in all her domains. Shining pebbles, as well as flower-decked meadows, the twittering of birds, the buzzing of insects, the roaring of waters, and distant landscapes, which carry the glance on into the infinite. Nay more, even bodily food is capable of affording ideal as well as sensual pleasure. The pleasant aromas of fruits prevent the child from dwelling only on the gratification which their taste affords the palate, and the eye is delighted with the beautiful forms and colours.

Every delight of the senses should be used as a means for loosing the fetters of the child's soul, for ministering food to the spirit, and opening the gates into the region of the beautiful. It is only when this is not done that vulgarity asserts itself. Let us be careful to put lawful unforbidden pleasures in the way of children, that they may not be tempted to snatch at forbidden ones. To call into being the shapes of the fancy, to clothe the real in the garb of the ideal, and to dream the beautiful dream of happiness which earth never realises—this is the privilege of youth; this lifts them out of the lower sphere of the senses into a higher atmosphere, and fits them better for the later toil of life than austere dreary surroundings, or dead sermons on morality.

"Lasst mich scheinen, bis ich werde,
Zieht mir das weisse Kleid nicht aus."

Thus does Goethe make his Mignon sing. And every child-soul unconsciously sighs the same words, and longs to be an angel. But their sighs pass unheeded by rude ears, and rough hands too often tear away the veil which covers naked,

unbeautiful reality, and so shatter the dreams of childhood, that in youth illusion is no longer impossible.

Before truth can be revealed to the mind, a feeling for what is good must have been awakened by the influence of beauty on the senses. The young spirits cannot endure naked truth, any more than young eyes can bear a glaring light.

All the higher phenomena in the spiritual and intellectual life have their corresponding images in nature: these images impress themselves on the soul of the young artist, and are afterwards given out again by him; thus he learns to understand life, and, through the understanding of life, the depths of his own soul are revealed to him, and he is brought face to face with naked truth. It is by sanctifying the life of the senses, not by suppressing it, that virtue is produced. By seeking to separate already in youth the spiritual from the sensual life, we get only the semblance of virtue.

Where do we now see amongst young people real appreciation of art, true artistic sensibility. Beauty only serves as a field wherein their shallow intellects may exercise themselves in criticism. It is above all things necessary to appear cultivated, and consequently to criticise! If criticism, in the highest and widest sense of the word, is one of the glories of our age, in the hands of the young it becomes a poison which kills feeling and aspiration.

Premature culture of the intellect, studious days and wakeful nights, rob the young of the best delights of their age, and yet their achievements are not greater, only sooner accomplished, than in former ages, when the natural freshness of youth gave zest to work. Who can contemplate the young people of the present day without being aware that they are not happy? It is not endowments that are wanting—the present generation is rich in all the heritage of past ones! but there is a want of a healthy atmosphere, of the natural stages of development which can alone lead to happy fruition. We are impatient for the fruit, before the seasons of bud and blossom are over.

Amid the dust and dirt of actual life, in the whirr and bustle of machinery on the one hand, and of material pleasure-seeking on the other, there is no room for our young people to build themselves an ideal world—we must set apart a space for them.

"And after they have dreamt away their childhood and youth

in this ideal world, then they are all at once to take their place in the dust and turmoil of everyday life, and work with the vulgar masses?" will doubtless be asked. , And the question would be justified, were it not that this actual work is not left unlearnt in the ideal world we have been picturing. By the early work in the Kindergarten and in the school workshops, and later in the *Jugend-garten*, by the activity which goes on in all directions, practical skill and energy will be attained such as have never been known before, and *idle* dreaming, which produces nothing and only enervates, is entirely banished. The boy or girl, the young man or the young woman who is at home in the workshop, whose limbs and senses are braced by work, and who spends half the day in mental exertion will certainly not be injuriously influenced by recreation amid the beauties of nature or of art, nor made unfit for the labours of life—on the contrary, strength and courage will be gained to meet them.

The gain of working power to humanity which must ensue from the application of the law of activity to the work of children is, perhaps, not less than the gain from machinery. Time and strength saved from labour leaves more room for the enjoyment of life. This, it may again be objected, is a doubtful advantage, seeing that the leisure hours of the masses are too apt to be spent in low, degrading amusements; we trust, however, that another generation, with a different kind of culture, and different inclinations, will make better use of their hours of recreation. To bring about such a state of things is one of the highest aims of education.

As in the Kindergarten the whole of human life is presented in miniature, so must it be in the *Jugend-garten*, only, of course, on a larger scale. More and more room must, by degrees, be given for the free play of natural strength and spirits, and personal supervision more and more give way to self-imposed laws.

To create new things is the task of the young generation—to improve and to multiply what has been handed down to it. It bears within itself the hopes, the achievements, the institutions of the future, and feels a strong yearning to fulfil them. If hindered in the use of its powers, if hedged in by such narrow limits that it is unable to organise and reform, it will either give itself up to unworthy pleasure-seeking, or find a vent for

its powers in revolutionising. Both these evils must be hindered. Both for the discipline of the senses, and the ennobling of pleasure, there is no simpler method than hearty activity and free use of the powers.

If a playground is set apart in the Jugend-garten for the exercise of physical strength and skill, no less provision is made for trials of mental strength.

In the Schulgarten, it is true, there would scarcely be sufficient room for both these objects. If people's theatres, circuses, music-halls, &c., are built, and public walks and gardens laid out, the necessary conditions for recreation will be afforded young people. The art and science museums which already exist, might lend their halls for the use of schools in their hours of recreation; and games, exhibitions, representations, &c., might be carried on there.

In the Schulgarten everything would have been practised which could here be needed for artistic representation. Song, declamation, musical and dramatic performances, competitions in speaking and reading; discussions on objects of art or science; chemical experiments; exhibitions of juvenile works of art; dancing and other innocent sports; this all would be the outgrowth of the foregoing exercises. All these modes of recreation exist, indeed, already in actual life; with this difference, however, that they are not originated and carried out by the pleasure-seekers themselves, but gazed at in idle repose: it makes all the difference whether the higher kinds of enjoyments are gained by personal exertion, or merely taken in passively, in which case they often become dangerous.

Meanwhile the Kinder and Schulgarten pupil has still other needs, and the organisation of his little world must be carried on still further in the Jugend-garten. What hitherto has only been play now becomes serious work. Would it not be possible to obtain a small amount of land, a farm here and there, on which intending farmers might experimentalise? Might not laboratories, too, be instituted for the benefit of the embryo chemists and physicists? All these provisions exist already in the *Fachshulen*, but they are nowhere the free property of the young citizens who want to experimentalise for themselves.

Reformers, organisers, or agitators, who already in childhood and youth have known what it is to burn their fingers while

making their first experiments; who early learnt to recognise the impossibility of much that they attempted, as well as their own incapacity, will display prudence and insight in real life, will be inclined to act with moderation, to weigh will and capacity against one another, and to avoid striving after Utopia. They will not enter on life as novices, as in the case with those whose youth and childhood was hedged in with stern and narrow discipline, and who find themselves suddenly plunged into an unknown world with exaggerated expectations and unbridled desires, and with no knowledge of the proportions or relations of things. But neither will they resemble those youthful grey-beards who, possessing a superficial knowledge of most things, satiated with pleasure, have outlived themselves before they had even begun to live, and who despise the world of real life, which has ceased to have any attraction for them.

It stands to reason that Jugend-gartens should be for young girls as well as youths. The modifications which would be necessary in case of the female sex, present no real difficulty. In the case of both sexes, however, we can only give quite general hints and suggestions until the idea has become a reality.

In the two first periods of Kindergarten and Schulgarten boys and girls who are separated by lessons mix together freely for play and festivities. The festivities of the Jugend-gartens too, should unite both sexes together, but always in the presence of parents and teachers. How different from what it ordinarily is, how far more beautiful might be the intercourse between the sexes in early youth, if they associated together in the pursuit of the good and the beautiful! The isolated examples of friendships between young men and women who have grown up together from childhood, would certainly be commoner, if free intercourse under the eyes of their belongings were allowed to boys and girls, and that at the age when the passions are dormant, unless, as is now-a-days too often the case, they are prematurely awakened by perverted education and objectionable surroundings. Here, too, activity, and activity in pursuit of an ideal object, is the best protector of youth.

It is, indeed, high time that some means were thought of for facilitating happy and natural social intercourse between young men and young women. Our present social arrangements make this less and less possible, and prepare the way for immorality.

What is wanted is more freedom of meeting for intellectual intercourse in the circle of the family, or at cultivated social gatherings in the company of parents and teachers, so that young people may not only be thrown together at balls and other frivolous amusements, but may meet for more serious and elevated pleasures.

We should, then, not often see young men seeking distraction in low vulgar society. When they do, it surely is because they have not been subjected to the influence of noble-minded women. It is only through their influence that any improvement in social intercourse is possible—this nobody will deny! But this intercourse must also be reorganised in the new forms which the decree of culture of the present day demands. And it is only with the young, in whom the sense of the ideal is not yet dead, that it is possible to make a beginning.

What man or woman who has cultivated his or her inner self and learnt to prize an intellectual life, has not grown weary of the puppet show of the fashionable world, and renounced this scene of artificiality, vanity and deceit, whenever circumstances permitted? The greater is the number of those who cannot find satisfaction for their social needs under the existing order of things, the greater prospect will there be of a new state of society being organised. It is a task, however, which only a young generation entering life with fresh hopes and aspirations, can accomplish.

The educational problem—consciously or unconsciously—resolves itself now-a-days into the two following questions: whether it is advisable to take into account the human nature in the child, to fasten on the instinctive life of the child as the starting-point in education, to indulge his impulses towards pleasure and happiness, and allow the senses to unfold, and be gratified, while endeavouring at the same time to elevate and idealise them: or else to thwart the child's nature, to subdue its instincts and impulses by force and dicipline, and to cultivate the intellectual and spiritual nature at the expense of a healthy physical life?

And on the right solution of the question the whole moral order depends.

It never can be right to suppress, or indeed to kill, one side of human nature for the sake of the other. The saints of the middle ages were a sublime example of the power possessed by

man over his body; but if all men were to follow their example, in whatever form, it would involve the ruin of humanity. It was necessary, moreover, that such experiments should be made in the course of the development of humanity, but once made they are no longer wanted, and the knowledge of the wrong path should help to the discovery of the right one.

In the present day the opposite error prevails. The asceticism of past ages, the extreme advocacy of the separation of the two sides of human nature, of physical and spiritual dualism, has given birth to the doctrine of the emancipation of the flesh, which finds its support in modern materialism, and would lead to the downfall of all morality, if any extreme tendencies, and which were exactly contrary to human nature, could ultimately win the day. In individual cases, indeed, the body may be destroyed through disregard of its requirements, or through a one-sided spiritual life, just as the body, by one-sided sensual gratification may destroy the soul, but neither of these extremes can affect a whole generation.

Froebel says: "What God has joined together (body and soul) let not man put asunder!" and it is one of his fundamental principles that to produce harmony and balance between the physical and spiritual natures should be the aim of all education. And will not this aim be best accomplished by gratifying both natures as far as possible? And should not the degree in which each is to be considered vary according to the different ages and degrees of development of the individual? Should the intellectual nature of the child receive the same amount of attention as that of the mature man? Nobody would dream of asserting that it should, and no one *consciously* acts on such a false assumption. But all people who attempt to suppress the natural instincts of children, to overcome the preponderance of the physical nature, in the hopes of thereby increasing and strengthening the mental powers, are making an irrational effort to separate what God has intended to be united.

There is scarcely a greater truth, as regards morality, than that a due and rational gratification of the human instincts is a safeguard of virtue and goodness, while, on the other hand, to leave these unsatisfied does, or at any rate *may*, lead to vice. For the childish stage of moral development this statement needs no modification whatever.

The following are the successive stages of child-life : first, the period of preponderating animal and physical life ; secondly, the period when the senses begin to awaken ; thirdly, the emotional period ; and, last of all, the intellectual one. Education, if it is to go on in accordance with the natural powers of development, must correspond to these different stages.

And if any measures can be devised for ensuring that at no one of these stages, shall either the physical or the spiritual life be fostered alone, but both always together, in their due proportions, so as to check from the very beginning the preponderance of the lower over the higher nature, and to prepare the way for the prevalence of the higher nature, such measures would certainly tend to the increase of morality.

Froebel's playthings and occupations are planned with this object, and they succeed in realising it by stimulating the active impulses, and that in accordance with the law underlying these impulses.

It is by the recognition and right application of this law that the clue will be obtained for guiding the human being in childhood by means of his own activity in the path of morality. Activity, inward and outward, physical and spiritual is the condition of all development, and more especially of all culture and progress, and it is also the basis of the moral life, which includes labour, action, fulfilment of duty, exertion, devotion, self-conquest, self-sacrifice and love. Work in the sweat of the brow was the first means of human culture, and work transformed to happiness and joy is the goal to which mankind must strive unceasingly.

Our age, which is aiming at the elevation of work from its debased condition to a worthy height, and also at facilitating and spiritualising work, our age, I say, has to set in motion a new moral lever, viz., the law of activity.

A system of education which shall afford its pupils pleasant gratification of the senses instead of mere satisfaction of curiosity; intellectual and spiritual pleasures instead of mere gratification of the senses, will undoubtedly preserve them from the abyss of lust and immorality to which the doctrine of the emancipation of the flesh would lure them. The kind of low sensual pleasures which this teaching would lead to is well described by Goethe in Faust in the song of the toper in Auer-

bach's cellar. The pleasures which Froebel's Jugend-garten would afford would certainly oppose the best barrier to such degradation.

The mistaken virtue which would draw a line between the delights of the senses and the culture of the soul, and which treats nature and religion as irreconcilable opposites, is truly destructive of moral development in childhood. The Puritans who removed all traces of art from churches did not really further the cause of religion, and the worship of God "in spirit and in truth," has not been brought about by the Calvinists exchanging the grand cathedrals of the middle ages for white-washed rooms. Man remains man; that is, a being with a sensual nature, and the elevation of his soul must be assisted by outward surroundings and sense impressions.

To preserve the peace of the child-soul by a wise and discerning gratification of all the wants of its nature, means nothing less than to expel or moderate the warring passions. By making young people capable of procuring themselves happiness through their own energy and activity, we shall keep far from them the dangers of pleasure-seeking and sensuality. And by making them at home in the temple of nature, as well as in the temple of beauty, in both of which God's spirit dwells, we shall bring their senses and spirits into harmony with one another.

Would we once more see divine peace pervade this profane and desecrated world, and childlike simplicity take its place amongst us as the handmaid of true mental and moral culture, we must make use of natural influences and natural science as a means of ethical culture, and the knowledge of God's world must be the foundation of union with God, and religion. Art, in the hands of innocent childhood, will once again learn to fulfil her highest task, viz., to kindle in man's soul a love of the beautiful, which is the same as truth, and which leads to God. The really beautiful is always divine, and real artistic greatness cannot exist without moral greatness.

It can scarcely, then, be urged as an objection to this new system of education that it aims at the production of aesthetic sensibility through the culture of the senses, if at the same time it recognises and keeps always in view the serious moral part which the physical senses should play in the world as the basis of all spiritual height and greatness, and the first stepping-stone

to the knowledge of God. The constant demands made on their energy and activity ar a sufficient guarantee against their being abused. As friction will produce sparks, even in stone, so does friction of the physical organs kindle the spiritual spark of imprisoned forces and capacities.

There have been plenty of ideal theories of education, and yet sin and crime have not been done away with, nor an ideal state of society brought about; people are ready to exclaim at any mention of the power of education, and of new methods, and although it does not require any extraordinary amount of insight to see that a complete regeneration of mankind would not be attained by the realisation of all imaginable educational ideals; it must, nevertheless, be acknowledged that education has had its share in transforming a herd of savages into a society of civilised men. Educators must not trouble themselves with the reflection that history exhibits the alternate rise and decay of nations and their civilisation—their business is the perfecting of the race in general, and this they must believe in if they would not be reduced to the conclusion that their work is superfluous. Their aim must always be the highest, although it may be impossible for them to determine even the imperfect measure of success that they may attain. It is worth while, at any rate, to try and see whether the limited amount of moral influence that educational systems have hitherto exercised might not be increased by means as yet untried.

A thorough organisation of the pleasures and amusements of childhood and youth has never yet been attempted; at least not in the manner that Froebel's educational theories presuppose. It would be worth while, at least, to make the experiment of whether all the preaching and sermonising about morality, all the threats and punishments, all the torments of discipline at home and at school, might not be replaced by some such organisation as the schul- and jugend-gartens offer, where the free action of youthful vigour, combining pleasure and amusement with labour and exertion, would be a valuable moral factor.

Activity is the mainspring of enjoyment, as well as of work, in so far as enjoyment does not consist in idleness. Some or other of the senses and organs must be stimulated or set in activity, if there is to be enjoyment, if only the jaws and teeth in eating and drinking. No one will pretend that idleness is in

itself enjoyment. The pleasure which is sometimes found in it arises from the need which the exhausted functions have of rest, or else from the musing and contemplation of some sort or other which often accompanies it; absolute inactivity of all the organs is undoubtedly rather pain than pleasure.

The most difficult part of the problem is, no doubt, so to organise matters in the case of the children of the lowest orders, who, out of school hours, relapse more or less into the condition of savages, that they may not be spoilt in the *schul-* and *jugend-garten* for their own station in life. Rightly organised People's Kindergartens will supply the best starting-point in this respect, and will lead to the discovery of the class modifications and differences desirable in the later schools. Children and young people have the same essential needs in all classes of society, it is only a difference in the outward form which is requisite, and this only in order that the privations of after life may not be sharpened by early spoiling.

Another aspect of Froebel's method which has not yet been dwelt on, and the bearing of which on the bettering of the lower orders is of immense importance to all classes of society, is its practical training for domestic service. And surely here there is great need of reform, as well for the sake of the servant class itself as for the well-being of society in general.

Without seeking precisely to establish how far the general evils of society, and the present transformation of social relations are in fault, or the working of natural causes in which all, high or low, must bear their share of blame, one chief cause of the unsatisfactory state of things in this respect, is undoubtedly the defective education of the servants themselves. Schools, as at present constituted, cannot give them the necessary training their parents still less. In the great majority of cases their training does not begin till they are actually in service. Then it is out of the question for them to make up for lost time, or to do satisfactory work, even if their moral character be all that is desirable—which is only exceptionally the case. In no respect do social abnormities work more destructively against the idea of human equality than in this matter. And even with the best wishes on both sides any satisfactory sort of equality is scarcely attainable, unless education has done her preparatory work beforehand.

The practise gained in the parents' home, and which in favourable cases is certainly of some use, is nevertheless inadequate to meet the quite different and much more exacting conditions of life which the position and means of the upper classes entail. It would be much even to expect that servants should only bring with them an adequate standard of order and cleanliness, and moral conduct. Education of the people, however, according to Froebel's theories, would not only accomplish this much, but would at the same time bring within the range of possibility the production of a measure of physical and artistic dexterity which would give general aptitude for every kind of work and occupation would have been practised in particular. And, above all, the effect of healthy, moral, and intellectual culture in facilitating dignity and propriety of conduct, and enabling a right view and grasp of any situation in life would be incalculable.

It is the same old story over and over again—the benefactors of mankind, from the greatest to the humblest, are invariably repaid with enmity, abuse and condemnation, and every new idea is at once, before it has been tested, subjected to damnatory criticism. A few short remarks, and counter-objections to the objections and prejudices entertained towards Froebel's system may not be out of place in the following chapter.

CHAPTER VII.

Objections to the Kindergarten System.

Most of the objections urged against Froebel's system come from people who are so completely ignorant of it that they have really no weight whatever—indeed what they represent as wanting in this system is mostly just what is most fully present. By far the greater number of those who make these objections form their opinions from an entirely one-sided party standpoint, blindly rejecting whatever the opposite side advocates. It is only those who have had some opportunity of studying the principles and practice in actual Kindergartens who are in a position to pronounce judgment on them; and these, as experience

proves, will always give a favourable judgment, unless they have been prejudiced by inefficient teachers.

One of these objections sounds truly comical to those who have any knowledge of the matter. It is this: that Kindergartens instil democratic notions!" The idea that such a result could be directly produced at this early age is too absurd to be discussed seriously. The immediate cause of such an extraordinary assumption is doubtless the act of prohibition which prevailed for some years in Prussia (nowhere else) against Kindergartens.

From a party point of view it is easy to understand that gymnastics may have been forbidden, as likely to lead to dangerous gatherings and associations of young men, at a time when (after the war of freedom), the government were trying by all means to put down the demands of the people for greater political freedom. But the gathering together of quite young children could hardly have such terrible results.

If there are any who still maintain that the well-being of society is compatible with the present rough, uncivilised, ignorant condition of the masses, and that there would be danger in giving them a higher education, with such it would be useless for us to argue, for not only must they be blind to the demands of modern times, but they can have no thought nor care for the good of their fellow-creatures, and what is more they can make no claim to be considered Christians, for they do not recognise the Word of God, which says: "As we have opportunity, let us do good unto all men," do not recognise that God has laid on the rich and the educated the duty of caring for their poor and uneducated brothers.

But those who fear that the contemplated education and culture of the lower classes will produce in them dissatisfaction with their own position, envy of those more favourably circumstanced, and, in consequence, revolutionary ideas concerning the order of society; these may comfort themselves with the reflection that a method of education which teaches work from earliest childhood, inculcates a love of work, and exalts and ennobles work of every kind; which enables each individual to practice system, order and organisation in his particular sphere of work, and proves the necessity of these for the whole, that such a method of education is far more likely to produce good

citizens than turbulent socialists, and to prevent rather than produce the evils above mentioned.

Moreover—as we have over and over again repeated—destructiveness of every kind is forbidden by Froebel, who only requires of his pupils creativeness and productiveness. Those who knew him personally, who knew how from the bottom of his soul he hated revolution in any shape, all violent changes and upsettings, and how he always strove to encourage gradual development, natural germination, growth, and ripening, to them it would seem altogether preposterous to look upon Froebel as a revolutionist in disguise! To such an extent did he carry this hatred of destruction that he could not even bear to see a leaf or a bud unnecessarily broken off, or an insect trodden under foot. "Man has no right to destroy," he would exclaim, sometimes quite angrily; "his business is to build up, and to create."

The only real way of supplying the State with good and devoted citizens is by training its children to self-mastery in the full sense of the word, and this is what Froebel sets before him as one of the highest educational aims. Freedom, through self-mastery, through willing subjection to law and social order, this is the banner under which Froebel would lead the rising generation, to a higher stage of civilisation. The unfortunate opinion that rough, uncultivatad masses are easier to govern than civilised, educated men and women, will, we trust, soon be universally recognised as an error.

The investigation of Froebel's educational institution at Keilhau (which was set on foot at that period of democratic persecution when the noble Jahn became a martyr for his cause), not only revealed no ground for political suspicion, but was itself the cause of warmer recognition and commendation on the part of the inspectors themselves, in their report to the government of Rudolstadt. Looking back to these times Froebel would often repeat: "If only my educational principles were universally carried out, there would soon be no more demagogues in the world, and governors and governed might live happily and peacefully together."

As far, then, as this objection goes, the staunchest Conservatives may send their children to Kindergartens without any fear that they will receive a political bias.

2. It is feared that by constant supervision at their play, and so much systemised occupation, children will be deprived of all spontaenity. This point, also, has been considered by us in the foregoing pages, and we can only reiterate that occupations of a nature so thoroughly in harmony with child-nature, in which the law of the child's own natural activity is constantly applied, and in which there is perpetual scope for the vent of childish impulses, cannot have this baneful effect. On the contrary, experience shows that they encourage rather than repress spontaneity.

It is, of course, an unfortunate fact that in the hands of unintelligent and insufficiently trained teachers Froebel's system may be perverted, and that by *them*, freedom and spontaneity may be hindered, the free application of rules made to seem mechanical, slavish imitation allowed to take the place of invention—these and many other abuses are of course possible, and alas, too frequent; but that they are abuses and not necessary consequences of Froebel's system, will be acknowledged by all who have studied that system with care.

More efficient cultivation of Kindergarten teachers, and indeed of mothers also, is the only means of preventing these abuses, and of bringing about gradually the right management of children. Let people first learn to understand the system and its effects, before they blindly pronounce judgment. Instead of keeping their eyes open for all likely abuses, people are only too anxious to overthrow the system by criticism and reproaches.

3. It is only this spirit of blind opposition and delight in criticism which can give rise to another objection, viz., "That Froebel's mode of education alienates children from their mothers and families." Could there be a more damning reproach than this passed on any system of education? Education of a human being apart from a family, and without a mother's influence, ceases to be education at all in the true sense of the word. It needs, however, to know very little of Froebel's system, and of his writings, to see the monstrous injustice of such an accusation.

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* See the opinions in the "Works of Froebel," edit. W. Lange and the newspaper: Die Erziehung der Gegenwart, 1862.

His book for mothers, Mutter-u-Koselieder, is alone sufficient proof that if ever anybody fully appreciated the sacred vocation of a mother, and had a high conception of the priesthood of women in the service of humanity, as mothers and educators, that person was Froebel. It borders almost on the miraculous, that a man should have been able to penetrate so deeply and intimately into the feelings of mothers—a man, too, who never had a child. If there was one thing with which the soul of this man was fully impregnated, it was the importance of motherhood for humanity. To develop, and elevate, and fit women for their highest human vocation—that of mothers and educators of humanity—was one of the dearest aims of his life of ceaseless labour; and of such a man as this it is said, forsooth, "that he destroyed family-life, by taking away from the family the care and education of its children."

To whom does Froebel address his call, "Come, let us live for our children!" if not to parents, to mothers especially? To whom does he offer his counsels, and his practical help? From whom does he require the fulfilment of his highest educational theories, but from fathers and mothers, and every member of the family who has any share in the educational work? At almost every page of his writings, especially his "*Mutter-u-Koselieder*," he mentions the mother, and lays on her the care of her young infants, and the responsibility of their right education. Froebel, indeed, exacts more from mothers than the best of them has hitherto been able to perform, for he alone has supplied them with the necessary means for fulfilling these requirements.

How many mothers are there now-a-days who do as much for their children as Froebel expects of them? How many are there who feed, wash, dress them — in short, themselves administer all their bodily wants, and also from the first months of their existence, see to it that their spiritual needs are gratified, and are able to carry on this education, begun with the first moments of life, not only through the period of childhood, but through their whole youth. How many parents are there who fulfil Froebel's requirement of them to be in the fullest sense the educators of their children? To live with them, and keep up communion with them at every stage of their growth; to keep continual watch over their instruction—where they do

not and cannot do it themselves; never to entrust their moral and religious training entirely to the hands of strangers; unweariedly to share their children's joys and sorrows; to regulate their own lives with regard to their own children's education, to be in all things an example to them, to lead them as it were step by step into grown-up life, into their future sphere of work. These souls are entrusted to us by God to be trained up as worthy members of His family and kingdom on earth. How many parents are there both able and willing entirely to fulfil these demands?

And just because they cannot do all this by themselves, because even in cases where circumstances are favourable, and capacity not wanting, they still need the help and co-operation of others, both in and out of the house, Froebel has endeavoured to supply them with the right means of assistance. Kindergarten teachers are not to take the place of mothers; their duty is to help, and be the complement of, the family. No mother in the world is in a position to devote herself day and night to her children without intermission. All without exception, and in every class, need the help of nurses, nurse-maids, teachers, schools and institutions. The question is, therefore, to prepare these assistants as well as possible for their work, without ever allowing them to take the mother's place.

If Froebel's educational ideal were realised, there would be no girl's schools in which the mothers of the pupils did not share in the management; and boys, too, would not be quite separated at school from the family circle. Fathers and mothers would then have learnt their duties, and we should no longer have the melancholy spectacle of children sacrificed by the neglect or ignorant treatment of parents. If ever any system of education was grounded on family life, that system is Froebel's.

This reproach might be made against the modern *Spielschule* (play schools), which relieve thoughtless and indolent mothers of the care of their children for the whole day, but not, indeed, against Kindergartens, which even call for the mother's participation during the few hours when the children are taking walks together, or playing in the open air. The immense advantage to children of playing in enclosed gardens under careful and intelligent supervision, instead of spending great

part of the day in the public walks and gardens under the charge of thoughtless and careless nursery-maids or nurses has more and more influence on such parents as are not otherwise open to the benefits of the Kindergarten system.

Those, however, who wish still to limit their children's contact with the outer world, have only to start "family Kindergartens." Among the well-to-do classes this is easily done. It needs only that a few intimate families should club together to provide a teacher, and a room for their children to meet in. The mothers may then take it in turn to superintend the proceedings, and in this way they will fit themselves to carry on their children's education at home; and they will also see that, however necessary it may be for the system to be introduced into the home life, all that is needed cannot be carried out at home, the *companionship* which the Kindergarten supplies, is wanting in a family, even when there are many brothers and sisters, owing to the differences in age.

Neither can the companionship supplied by Kindergartens be made up for by children's parties or by having other children to play with. It is especially seen in these schools how different is the result of companionship for mere pastime and pleasure, and companionship for real work and duty. This does not in any way interfere with opportunities for all sort of little home duties, nor with the moral influence of the family, but these touch other sides of the child's character, and do not afford occasion for overcoming egotism to the same extent as a wider circle does.

In carrying on the moral training of a human being, whether he be still an infant or have attained to an age of rational understanding, there must be scope for the fulfilment of duties, for self-mastery and self-sacrifice, proceeding from love of others. The nature of these duties, the degrees of self-mastery and effort vary at different stages of growth, but fundamentally the means to virtue are the same at all ages. And if the influence of education is acknowledged to be important, and this influence tells from the beginning of infant life, surely it is a great mistake to let children waste their first years in mere aimless play, and then suddenly send them to school to be confronted with calls to duties and exertions, for which they have had no preparation. We have already dwelt strongly on the fact that

Froebel considers these first years of life the most important in this respect.

Those mothers who make a boast of not sending their children to Kindergartens, because they would not think of trusting them to other hands than their own, do not foresee how heavily these little ones may have to pay in after life for a dull and isolated childhood, passed in the company of grown-up people only, without the happy companionship of playfellows of their own age. Nor do they consider that it is equally hurtful, though in a different way, to accustom them to be always seeking the society of other children, simply for play and amusement.

In the first case they will, in all probability, develop into shy, morose, misanthropical men and women, taking no pleasure in the society of their fellow-creatures, and unfit for useful work in the world, if they do not, which is too often the case, fall a prey to bad habits and vices. In the second, they will run the risk of becoming giddy and superficial, unable to live without distraction, incapable of collected thought and earnest work—mere parasites of society.

Once more we repeat: nothing is of greater importance in view of the improvement of moral training, than the association of children for useful occupations and fulfilment of duties—even when these are carried on under the simple form of play—and this need in no way interfere with the educational influence of family life.

Educationalists of the present day must never lose sight of the fact that one of the chief causes of revolution in society now-a-days is the greater need for community of labour. The execution of all the great works and schemes of modern times—whether industrial, artistic, or scientific, demands the co-operation and association of a great variety of forces. Personal isolation, or even the isolation of family life, is becoming more and more difficult and impossible for those who, standing on a higher platform of cultivation, feel within them a need to serve the community, and to devote their powers to the good of humanity.

In order that the whole of humanity may be raised to this higher level of culture, there is need for wider co-operation and agreement among individuals. The associative spirit of our day

should serve to promote general progress and moral culture; may this spirit, which impels the masses merely as an *instinct*, not be perverted to selfish and purely material ends—its call is to a higher goal, which must be reached some day, and towards which it is the business of education to lead the rising generation.

Froebel's way of working towards this goal was not like that of Fichte, and other like-minded thinkers, who insisted strongly on government education, and would have had all education in the family done away with. To Froebel the improvement of family life was the first indispensable condition towards the improvement of mankind. And surely the eminent thinker and philanthropist Fichte would hardly have proposed such a measure as the carrying away of tender infants in Spartan fashion from their mothers (among the lower classes at least) had he been able to discover any other means of protecting them from the contagion of popular degradation, and enabling them to be trained up as good citizens. His object was merely to save the young generation from the corruption of their bad homes, not, certainly, to do away with the natural and true foundation of the State, viz., the family.

Froebel, however, was entirely opposed to any such measure. His ideal was to admit parents, even of the lowest classes of society, to participation in the work of Kindergartens, and so gradually to fit them more and more for sharing in the work of education. It seemed to him entirely contrary to nature that so many women should be prevented by the necessity of working for their daily bread from attending even to their children's bodily wants, and he clung to the hope that the time would come when it would be possible for every mother to fulfil her maternal duties. There is no surer way of realising this end than by the improvement of mothers themselves, and for this no better means than the study and practice of Froebel's system.

Froebel's educational ideal is at the same time a family ideal, for it strives after the establishment of an intimate bond between children and parents, and consequently regrets everything that can loosen this bond.

And when parents find their children running joyfully up to them on their daily return from the Kindergarten delighted at

seeing them again, and prizing their home and family circle all the more for the short separation, they will certainly not join in the complaint, "that Kindergartens come between parents and children and lessen filial affection."

4. Another equally groundless objection, and which is contradicted by daily experience, is that the excessive mental excitement is prejudicial to bodily health. In answer to this we have only to point to the numberless cases of frail sickly children, who after being sent to a Kindergarten, have rapidly gained health and strength, rosier cheeks, and higher spirits. Why the entire organisation of Kindergartens is ordered with a view to healthy physical development and bracing. Exercises which call out the physical and mental powers simultaneously cannot be prejudicial to physical health, and the mental exertion is as necessary to bodily strength as movement and exercise of the limbs in the open air. If the mind is starved the body suffers also; this fact, however, is not sufficiently considered by educationalists. Strengthening of the nerves, and not over-excitement, is the result of well-ordered occupation and trained thought.

5. Again, it is said that Kindergarten training, far from being a good preparation for ordinary schools, creates a dislike for school-work, and, indeed, for all work. We can only refer our readers to the foregoing pages in which it is strongly insisted that it is not Kindergartens such as Froebel would approve of which make the pupils care only for play, and unfit them for serious learning. It is, one would think, self-evident that orderly development of the senses and habits of inward concentration, attention, and perseverance in occupations, method, punctuality, &c., are such as are inevitably gained in Kindergartens must be a better preparation for school-work, than the idle aimless play which young children's days are generally spent in. The cause of this complaint is again want of careful study and examination of the system.

6. The most serious of all the objections, however, is that Froebel's system leaves out religious education, and indeed contains unchristian doctrines. We can only say that as far as our experience goes all impartial visitors to Kindergartens have been perfectly satisfied with the religious element, and many of them have expressed their astonishment that anything more should

ever be thought necessary for children from three to seven years of age, viz., prayer and simple hymns at the opening and closing of school; religious stories, including such of the Bible stories as are suitable for this tender age; a few simple texts, and constant reference to the providence of God and to His work in nature. In addition to all this, every Kindergarten which comes up to Froebel's ideal possesses a picture of the child Jesus, and Overbeck's picture, "Christ Blessing Little Children," so that children may learn to look on Jesus as the friend of children, and also as the ideal child and pattern of all childish virtues. The Christmas festival, too, is made the first means of introducing children to the Christian doctrines.

What more can be done in a family at such an early age? Done with any profit, that is to say? People who insist on drumming into little children's heads, dogmas, catechisms, the ten commandments, church hymns, &c., &c., may possibly understand everything else, but certainly do not understand the nature of children, or the right way of teaching them religion. Experience has long proved this method to be erroneous, for it has shown that the opposite result from that aimed at is most often produced.

Healthy-minded people who are not blinded by religious party-spirit know well that the religious sense—which is latent in every human soul—must first be awakened in a child, before anything like religious instruction can be attempted. That, therefore, nothing in the shape of a creed—except in the most universal sense—must be attempted with young children, and that most especially in a community of children belonging to different creeds. If parents think it well that their children should be early initiated into their own differences of creed, let them take the responsibility on themselves; but it will certainly not be for their children's welfare, and after-experience may cause them to repent of their folly. It is more than folly—it is sinful—to drag young innocent children into the strifes and discords of religious parties, and to thrust what should be the object of holiest love into the regions of hatred and contention.

According to Froebel's idea, the beginning of all religion is that children should learn to love God and man, and be early trained to make this love fruitful in action. Whether he himself belonged to this or the other religious denomination, whether

his religious belief was of an orthodox or a rationalistic colour' is neither here nor there. His writings reveal not only a most pious and believing spirit, the deepest and holiest trust in God but also an insight into the Christian philosophy of the universe, which is seldom found. Education without religion is unthinkable to him, for its highest end and aim, according to him, is to lead man up to God.

But even if it were otherwise, it would not lessen the value of his discovery and its usefulness in the field of education. The discovery of the principle of human activity, and its application to the education of mankind, must always retain its intrinsic importance even though it were mixed up with much that is erroneous and even objectionable. The principle in itself, and the means of application, may be accepted and made use of even by those whose religious convictions are not the same as Froebel's. It is only religious party spirit which has called forth this mistrust and opposition. Is it rational or right to reject a useful discovery or invention because the inventor does not happen to be of exactly the same shade of belief as oneself? And it needs only a closer acquaintance with the practical part of Froebel's system to convince one of its immense importance as a means of preparation for work of all sorts, and also as a means of moral culture.

Fully convinced as we are that no educational system has ever been devised which is so completely adapted as this one to lead the child's young soul to its Creator, and to kindle in the rising generation a true religious spirit, we cannot expect this opinion to become anything like universal until the religious conflicts of the day have been brought nearer to a solution, and unprejudiced judgment has become at any rate easier. At present any attempt to formulate Froebel's religious views would only lead to understanding, with the danger of connecting them falsely with this or the other extreme religious denomination.

For this reason we abstain from recapitulating here in detail (as we have done beforehand) the means of religious training which Froebel's method supplies. These few remarks must suffice to overthrow this charge of irreligousness.

Were it indeed required of every teacher and educator that they should be in perfect sympathy with the religious views of their pupils' parents, very few teachers would find employment,

and very few parents teachers for their children. Religious parents must be content if the people to whose guidance they commit their children are also religious, are not deniers of God, and go along with them in all essentials of their faith. More than this should not be required of Froebel's system either, *a fortiori* as it has to do with children at an age when they belong entirely to the world of *feeling*, and are incapable of understanding differences of conception and opinion, in religious or any other matters.

The opposition to Froebel's system moves between two distinct contradictions. On the one hand it is accused of being over-straining and exciting to children's minds, on the other hand of not affording sufficient food for the mind! The reason of all this is that there is so much mere superficial acquaintance with the subject, and for this Froebel himself is partly responsible, owing to the difficult and and unpopular style of his writings. There is also a great want of good commentaries on his writings.

Well might Froebel exclaim: "I would rather there were no Kindergartens at all than that the fundamental idea from which they have sprung should be set aside, and the games and occupations be used without any understanding of their meaning. Once, however, let the idea be really mastered, and the necessity for Kindergartens be acknowledged, and they will spring up out of the ground like mushrooms!" At other times, when feeling discouraged by the experience of how little he was understood, he would give vent to the opposite desire: "Let Kindergartens only be started, that the tree may be known by its fruits; for my words will never be understood, and my ideas will go with me to the grave!"

Both these pathetic utterances require, of course, to be equally attended to. It was necessary that Kindergartens should first be set going before the merits of the system could be proved, and the ideas grasped by the multitude. Now, however, that they are in a fair way of sinking into mere machines, and that it is very generally considered that a few months' practice in the games and occupations, without any understanding of their meaning, is sufficient training for Kindergarten teachers; now, I repeat, it has become absolutely indispensable that the philosophy of the system should be more taught and illustrated.

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